











# Cæsar's Character

OR

IN DEFENSE OF THE  
STANDARD OF MANKIND

BY

WILLIAM WADDELL

*"What profiteth a man if he gain the  
whole world and lose his own soul?"*

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## DEDICATION

“THE public will expect, in choosing a patron for this work, the writer should address himself to some person of illustrious rank, and bearing a principal share in the great affairs of the nation.”<sup>1</sup>

Will it, then, be too bold to have dedicated this poor volume to the right honorable Governor Folk, of Missouri, for the uprightness of purpose displayed in his position, by his “most passionate admirer and most devoted, humble servant”?<sup>2</sup>

<sup>1</sup>Middleton.

<sup>2</sup>Steele.



## PREFACE

THIS work has a single purpose. It was not written to display any merits (and if the latter exist it is the author's wish that they be made subordinate to his cause), but was called forth by the good in humanity.

The following incident will be of interest to those who may desire to know the circumstance that proved the immediate spur to the writing of this work.

One day at high school, the instructor in Latin, speaking of Cæsar, said: "Cæsar's character has never been satisfactorily explained, but undoubtedly he was one of the greatest monsters that ever lived." The writer, who was well acquainted with history, had previously thought along this same line, and had held similar ideas, and having his own thought, as it were, repeated to him, it doubly impressed him. He determined, therefore, to write on this man's character and clear up some facts that were not clear, at that time, in his own mind, nor in the minds of others. He then began to collect the original sources, but his work did not begin in earnest until two years later, and has progressed from that time to the present.

In short, he then set out to establish what Steele so well states, "There is no greater monster in being than a very ill man of great parts."<sup>1</sup> That is, a man morally very sick, but possessing great abilities, is harmful to the world.

The original authorities were all consulted before going to the modern writers. The main original sources drawn from have been Plutarch, Suetonius, Appian, Dion Cassius, Cicero's Letters, and Lucan. Suetonius was always considered a reliable authority by Mommsen, and is commended in the following terms by Trollope: "For the character of Cæsar generally I would refer readers to Suetonius, whose life of the great man is, to my thinking, more graphic than any that has been written since.

\* \* \* There was enough of history, of biography, and of tradition to enable him to form a true idea of the man. He himself as a narrator was neither specially friendly nor specially hostile. He has told us what was believed at the time, and he has drawn a character that agrees perfectly with all that we have learned since."<sup>2</sup> Lucan, although a poet, made history the subject of his poem, and should be taken as authority, for, as Merivale says, "he sat at the feet of statesmen and philosophers, and knew much of history."<sup>3</sup>

Appian and Dion Cassius are usually taken as reliable authorities on this period of history.

<sup>1</sup>Steele—"De Coverly Papers," chap. III.

<sup>2</sup>Trollope—"Cicero," Vol. I, p. 267.

<sup>3</sup>Merivale—"Roman Triumvirs," p. 123.

Plutarch needs no reference, and Cicero's Letters on this period of Roman history are an inexhaustible fountain of information.

We have used the same sources that the worshipers of Cæsar have used, but "our opinions," in the language of Cato, "are extremely different." We have probably shown what different results can be obtained from the same material. Let us say, with Froude: "Suetonius shows, nevertheless, an effort at veracity, an antiquarian curiosity and diligence, and a serious anxiety to tell his story impartially. Suetonius, in the absence of evidence direct or presumptive to the contrary, I have felt myself able to follow."<sup>1</sup> So have we.

The worshipers of Cæsar are dealt with in the work, but mention should here be made of one of them. The writer considers Froude's volume to be probably the worst work on Cæsar that has ever been written, and it was his original intention to deal with that work separately, but the final plan of his work prevented it. However, Froude's work is dealt with under the subjects with which it treats.

In his notes the author has used an arrangement that he thought would be to the convenience of the reader, as it does not compel him to break off in the reading. The notes <sup>1</sup>, <sup>2</sup>, etc., are authorities only, or brief notes; (1), (2), etc., are the notes proper, or a comment on the subject.

In concluding his preface the writer wishes

<sup>1</sup>Froude—"Cæsar," Preface, VIII.

to say that if those who perceive the purpose of this work feel it is not satisfactory, it will not be surprising, for it has not always come up to the expectations of its author. A man may have a grand thought, but to find one who can express it just as he means it, is a rare thing. However, as the work stands, he feels himself capable of saying with another, "So long as misery and ignorance remain on earth, books like this cannot be useless."<sup>1</sup>

<sup>1</sup>Preface to "Les Miserables."



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## BOOK I

“Will the world stop long enough in its terrific pace to listen to our mild speech?”

### THE SIMPLICITY OF MAN

#### THE ARGUMENT

PART I.—All humanity is divided into two classes. Why the author took up this work. How it came to be written. Cæsar’s character has never been definitely settled. The writers who have condemned Cæsar are innumerable. A noteworthy fact of the great moralists and philosophers of this world. Good often arises out of evil. The age in which Cæsar lived. Cæsar could never have flourished in a virtuous age. A difference between history and biography. Men’s opinions concerning Cæsar at various times. In Dante’s time; in Shakespere’s time.

PART II.—A few reflections. The ignorance and simplicity of mankind. Men who are naturally passionate and men who are only occasionally so. A point in the characters of Alexander and Cæsar. How many men are as Johnson describes? The lot of the pioneer of truth, as shown by past history. Typical way of the

world in receiving the truth. The principle by which men live. One characteristic of the world's great literary works. The power of evil men over literature. A fault of the ancients and the deterioration of nations. Force and condemnation are the best weapons in handling evil; some examples. A tale of a young man and a sceptical audience.

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## PART I

The whole of humanity is divided into two classes: the good and the evil; no more, no less. This has often been stated before, but no man knows what it means. If in this work mankind obtains some conception of this great truth, we have done a thing of inestimable service to mankind.

Of all wars and conflicts, the war of the good and the bad is the greatest, and includes all others.

There was a bandit who, with his followers, had for many years terrorized the country in which they roamed, and who during a large part of these years had been pursued by a band of men, sent out by a governor who was known throughout this country as a man of strong moral purpose. After some twelve years of this wild and evil life, the leader of these bandits was caught. Upon being taken to prison he was lodged in a cell with one of his followers who had been captured some time previously. Their

talk, naturally, was about their capture and the governor who had effected it. Upon his companion making some remarks about the traits of this governor, the leader of the bandits said, dejectedly, "I don't know what this thing morals is, but I do know it's something powerful."

If he had been impressed as well by his observation as by his experience, he would have seen that men give up their lives, countries become engaged in war, and that there is a continual conflict going on in the world about this "something powerful."

Our subject, then, being above all others, embraces the human race, and is intended to be of world importance, for it assuredly deals with the most vital matter that concerns mankind.

The world will probably demand to know, then, why we arise from the depths of nowhere to speak of important and embracing matters. Firstly, the author sets forth clearly his belief that as a man lives but once in this world, be he rich or poor, high or low, of noble or mean birth, he should give his life to the betterment of the world. Secondly, the author has not taken up this task backed by a knowledge of his abilities, but has been irresistibly spurred on by a deep-seeing conscience. So that if a certain class of men learn nothing else from the work, they may observe and learn what a powerful thing a conscience is.

If there are traces of a certain forwardness in this work, the author wishes to say that he is naturally neither bold nor forcible, but when

he saw in the first place that the world possesses little real merit, and in the second place that men in general are either wholly deceived by certain men, or are of the same nature themselves, or at least have much in common with them which causes them to have a degree of sympathy for these men, which fact is detrimental to the sympathizer, the sympathized, and the world in general—when the writer's mind was opened to these facts, although he perceived great obstacles to be overcome, and realized the immensity of his task, he determined to step forth and give his opinions on the matter. When a bashful nature like Demosthenes can be aroused, when a timid man like Cicero is spurred on to arise before men, when a naturally quiet nature like Luther is compelled to arise before the world and wield the weapon of righteousness, men may form some conception of the depths and far-reaching effects of evil.

We admit we have been given the offer to undertake this work, and have accepted it, but we have no intention of arousing men from their natural torpor by exciting their grosser appetites; our tune will spring from a higher string, such as is found in the Great Work and in the teachings of Christ, in whose service we write. If mankind cannot hear this tune, does not descry its meaning, does not recognize its air, and does not accept it, then mankind will hurl upon itself one of the most terrible condemnations that humanity has ever received; our purpose being not to *war* with the world, but to *teach* it.

Cæsar's character has never been settled definitely, and various opinions have been given of it. Three things have entered into the question which influenced men in deciding the point. Firstly, the matter throws itself upon the moral nature of the historians and readers, for it has been noted that bad and immoral men always decide in favor of Cæsar, whereas good and honest men invariably decide against him. Secondly, according to the government under which they themselves lived. Thirdly, according to the beliefs then prevailing.

Cæsar has followers for two reasons, namely: there are many immoral people, and such resemble him more or less in their character, and follow him, just as there are people who choose Satan instead of Christ for their leader; men in general are very easily deceived, and admire without comprehending, for men do not stop to analyze before they admire. It is true that men, like paintings, look better at a distance; but if one be composed of the right metal he will bear the analysis.

Writers have condemned Cæsar in every form of literature known. In every form of prose, history, biography, satire and invective, besides poetry, has Cæsar been denounced by writers of both ancient and modern times.

The writers, we repeat, that have condemned Cæsar at various times and pointed out his glaring errors, are beyond number. It is possible that this work could have been made up entirely of quotations from historians and biographers,



with remarks to explain the passages.<sup>1</sup> When it is possible to make such a statement one may realize the amount of material we have to back us up.

The works of these writers have not had the effect that it was intended they should have. As we make quotations from the most weighty authorities, it is sufficient here to say that the writers most depreciated are Lucan in ancient times and Middleton in modern times. Among others who have noticed and complained of this matter is Channing, who in his life of Napoleon says: "These reproaches are as little more than sounds and unmeaning commonplaces. They are repeated for form's sake. When we read or hear them we feel that *they want depth and strength.*"<sup>2</sup> This fault, however, lies not in the writers, but in the world, for it did not wish to bring to the surface the points brought out by those writers. There may be readers who will be inclined to consider this as humorous, but we wish to assure them this is no book of humor, and have only to ask them if this world is perfect? A negative answer being received, we will ask the nature of the world's imperfection. Aside from the example of Christ, almost all the great moralists and champions of truth have either been killed or exiled from their country. Agis and Socrates, of Greece; the Gracchi, Cato, Cicero, and Seneca, all died for their opinions. *Can creatures who kill such men*

<sup>1</sup>A large part of the work is made up of quotations.

<sup>2</sup>Channing—"Works," p. 523.



*read the weaker statements<sup>1</sup> of the same kind of men and voluntarily give them credit?* We are aware that the annals of history are corrupt from end to end, that the great deeds of this world have been largely derived from bad motives, that a great part of the good that has come into this world has been derived from the bad (1). Yet we are not dismayed. It does not prevent us from condemning it, from pointing out its faults, from showing the proper course and encouraging men to follow the latter.

The stories of the immorality of the age with which we deal, as told by the writers who lived during that time, are not a bit overdrawn. It is always the tendency of people to hide and lessen matters of this kind because they are unpleasant, but that is a very strange way of giving the truth of things. "Truth is stranger than fiction," and it should be added, there is nothing more terrible. A passage or two, however, will suffice for our purpose.

Of this period Middleton says: "In the declining state of the Republic, the elections were carried on not only by the most shameful and

<sup>1</sup>Weaker because the former mentioned tried to force their ideas upon the world, whereas the latter confined themselves merely to the pen and were easier to meet.

(1) The good part of history is made up in this manner, but a few instances will suffice. Was not the Reformation, started by Luther, caused by the indulgences and licentiousness of the people? Was not Christ's coming upon earth with the object of reforming its corrupt, depraved inhabitants? And so "The Divine Comedy," "Pilgrim's Progress," and "Paradise Lost" were written to uplift the world from its awful depth of wickedness.

avowed bribery, but by the several mobs of the respective candidates. These, it may well be imagined, were both disposed and prepared to commit every outrage that the cause of their leaders should require."<sup>1</sup> Mommsen, after railing against this "unnatural world, in which the sexes seemed as though they wished to change parts," says of this period: "To be poor was not merely the sorest disgrace and the worst crime, but the only disgrace and the only crime; for money the statesman sold the state and the burgher sold his freedom; the post of the officer and the vote of the juryman were to be had for money; for money the lady of quality surrendered her person, as well as the common courtesan; falsifying of documents, and perjuries had become so common that in a popular poem of this age an oath is called 'the plaster for debts.' Men had forgotten what honesty was; a person who refused a bribe was regarded not as an upright man, but as a personal foe."<sup>2</sup> We can well apply to this age what another had occasion to apply to a later period, "A time when dishonor and shame may arrive at high honors; all evil repute and disgrace is knighted and ennobled; when a marriage is suffered that is in a forbidden degree, or has some other defect. There is a buying and a selling, a changing, blustering and bargaining, cheating, lying, robbing and stealing, debauchery and villainy, and all kinds of contempt of right."<sup>3</sup>

<sup>1</sup>Middleton—"Cicero," p. 386 (one-volume edition).

<sup>2</sup>Mommsen—"Rome," B. V, chap. XI.

<sup>3</sup>Luther.

In short, this and the age following were probably the most corrupt that the world has ever seen, and it had to be so for Cæsar to prosper, for in a more virtuous age he would have had too many Catos, Ciceros and Catulli to overcome, and not enough Catilines, Curios and Antonys to help him; for it must be remembered that his army was made up almost solely of this kind of men. Cicero, in his letters of this time, says repeatedly that Cæsar had all the criminal and obnoxious of all Italy in his army. Cælius says the army was composed solely of dishonorable men, "all of whom had causes for apprehension in the past and criminal hopes for the future." Furthermore, in a better age the government would not have been corrupt and weak, and could not have been overthrown.

In history, the life of a man is not sufficiently dwelt upon, because history must take only the broader lines of affairs and take what is on the surface, often skipping over all that is beneath, but which is of vital importance. This is not a fault of history; it is the nature of it. Biography, however, stops and goes into the nature of a man, and speaks of the different phases of his character. This is the reason that the biographies of Cæsar are so damaging to his character; while the histories state the performance of his deeds, but do not stop sufficiently long to explain the means by which those deeds were performed. And in this period, as Meyers says, "events gather about a few great names, and the annals of the Republic become biographical

rather than historical.”<sup>1</sup> The author, perceiving this, has made his work not less historical than biographical, but more biographical than historical.

The purpose of the writer, let it be made clear, is not to war with the dead nor with the fame of a man, but it is to war with the *evil effects of that fame*, which is not confined to one man, but which concerns the whole of humanity. As has been said before, there are three facts which influence men in their judgment of Cæsar: the internal force or the moral sense of men as individuals, and the two external forces, namely, the government under which they themselves live and in accordance with the beliefs prevailing at the time.

In Dante's time men's minds were concerned with things that were holy, and Cæsar was considered to have founded the Holy Roman Empire.

Dante, with Milton, wrote one of the most helpful, uplifting works humanity has received, but he had no insight into the character of Julius Cæsar. He believed that the latter was divinely appointed to rule over earthly affairs. Whether he was deceived by Cæsar's bluff of being descended from the gods, we know not; but wherever he got the theory, as soon as common sense is applied to it, it goes up in the air. But Dante's misconception of Cæsar made him send Brutus and Cassius to the depths and the

<sup>1</sup>Meyers—"Ancient History," p. 467.

lower regions, whereas they most assuredly belong to the upper world.

We then come to a period in which Shakespeare was involved, and who, in the opinion of the writer, was an anti-Cæsar man. During and after the Renaissance, when the people were lifted out of their ignorance, a decided stand was made against Cæsar and in favor of Cato, Brutus, Pompey, and the defenders of the Republic. *The influence of this period prevailed at the time Shakespeare lived*, but to those who will not accept the statements of the critics Schlegel and Gildon that the play is pro-Brutus, and are not impressed by Oman's positive statement, "It needs but a glance through this tragedy to see that Brutus is the hero,"<sup>1</sup> to those, we repeat, we will direct a few questions. Does not Shakespeare make his readers sympathize with the conspirators? Does he not make Cæsar out as a braggart, and does he not make his pride go directly before a fall? Does he not praise Pompey, to Cæsar's detriment; and does he not exalt Brutus? There is but one answer. Then could they have been expressed by any other than an anti-Cæsar man?<sup>2</sup>

But the strongest argument in showing that this play was an anti-Cæsar play is the fact that at this time of which we speak there lived two of the greatest men, not only of England, but of the world, both of whom wrote decidedly

<sup>1</sup>Oman—"Seven Roman Statesmen—Cæsar."

<sup>2</sup>An expression of Shakespeare that has been distorted by the followers of Cæsar will be dealt with later.

against Julius Cæsar. These men were Francis Bacon and Ben Jonson. The work of the former was "A Civil Character of Julius Cæsar," and was well received. The work of Jonson was a drama named "Catiline," in which he gives Cæsar a part in the conspiracy of Catiline. The play was well received by the people, and Jonson considered it one of his best works. Who is it, then, who will say that in this age in which the people were so averse to Cæsar, Shakespere would not write so as to find an echo in the people?

And so the attitude toward Cæsar has changed according to the times and inclinations of men. But the time when the principle of right and wrong is employed in judging Cæsar—when it is asked, did he do lawful? were his actions proper? was his life honest and his means pure?*—that* time has not yet come. The author, although taking into account those things that have influenced other men, will try to follow out this last principle so far as it is within the power of one man.

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## PART II

In the great works of the world, the passions of men—weak men, evil men, unfortunate men and fallen man—are the themes that are most popular.



Life is a disappointment, in that its pleasures are not permanent.

Pleasure is a disappointment that is why so many pleasure-seekers are so sour.

In inequalities of the intellect and financial inequalities, the one that cannot be prevented nor averted is striven against, while the other, which can be prevented or averted, is allowed to exist to such an extent that while some men own palaces and mansions, and throw away money on clothes, cigars and beer, others have not enough bread.

Business is a good thing for tramps, bums and broken sports.

One of the worst evils of this world, in its effects, is the way evil and misfortune impresses most men. They exaggerate it, bewail their fate, become indifferent to their own fate or the welfare of others.

Men, in their present state, do not like to admit the *facts* of life; for, as they must live, they want it to be as pleasant as possible. This attitude, however, induces them to become hypocrites, and say things when they know different.

The petite passions of men rule business, and it follows that it (business) is loaded with self-interest.

Men were more of their own nature in ancient times than they are to-day. For civilization has brought much polish with it that makes hypocrisy easy and desirable. In ancient times, aside from man's original nature, hypocrisy was unknown; now, all are hypocrites. In earlier

times, hypocrisy was natural to some individuals; now, it is a system.

All men are evil; the difference only being in the type and the depth, which, however, offers a great variety.

There is a degeneration going on in this country. First, its inhabitants fought for this country and posterity (1776). Then they fought between one another in the Civil War (1861). Now, through the spirit of money-making, they fight one another, to get the money (1907). Money leads to luxury and pleasure, and the latter means the downfall of a country, as it did for Persia, Greece and Rome. And neither the gold of the East nor the resources of the West can prevent this. (Rome was extended over the world when she went down.) This thing will not happen in a day, nor a week nor a month, but it will happen, and is happening to-day.

The world is a place where defects are howled about much louder than merits are appreciated.

It is very seldom that you find a man who is willing to agreeably surprise one.

The world is crooked from top to bottom, inside and out; and its inhabitants, with a little variety, are all crooked. Probably that's why the world is round.

Burglars, grafters, thieves, murderers and whores get the bulk of attention and notoriety here.

The highest and purest motives have the less chance of succeeding.



In this world, pleasure is that feeling which we receive when pain leaves us.

The good, in this world, is derived in this way: Take the worst and compare it to the bad. The bad is better than the worst—this is the good.

Life is a game that is not played on the level; and it is a desperate game, at the best.

What are the beliefs and practices of one age are the ridicule of another. Every age, like man, must believe that *it* is right, and the others wrong; otherwise it could not flourish. In the case of individual men, if this illusion did not exist, existence would be unendurable.

It is quite difficult to teach the present age of what things are good, for it is wrapped up in the present, and its case is analogous to that of man in passion, who sees its merits only, but no defects or consequences. The past, the *only* place where these lessons can be learned, they will not turn to long enough to take their eyes off what is before them. Are not men of the past made up of the same bone, blood and flesh as men of the present? However, they (men of the present) can easily be taught the different varieties of worldly pleasure and personal gain.

There is not a passion man is heir to that is not delusive. If it were as strong as it, in its height, appears to be, then he would have something, but, as it is, it is like a gas balloon, with nothing to it. Similarly, are man's hopes so much so in fact that frequently he is best off who has no hopes.

A man who exposes vice and crime is frequently called a scandal-monger, etc., pure as his intention and purpose might be, while those who *did* the act get off scot-free. Such is the judgment of men. But the point is, has he no right to condemn this condition and ask men to better it?

If the principle brought out by the writer, in this work, is not satisfactory to the world, and does not coincide with that law of the world, "The world is the all in all, the ruler of all things, superior to and above all else; what is satisfactory, alone, is accepted; what is not, is rejected." This is a law, dear reader, by which the world has unsuccessfully tried to rule itself. If the principle brought out by the writer does not coincide with this law, and is not satisfactory to the world, it is no fault of the writer. It is his work simply to proceed.

The ancient Greeks were the most *beautiful* race the world has produced, and mankind will probably never produce a race of people their equal. In the arts, science, literature, the Greeks were the first of heroes, painters, poets and philosophers. The ancients, until the end of time, will be admired by mankind for more things of depth than any other age. The reason is that they possessed a finer quality and a greater quantity of nervous force than men of to-day and, as a result, were the more gifted; but they misused their powers, and the human race deteriorated and left us the remnants of a once glorious race. The men of to-day misuse their

powers by similiar means, and *to-day* the human race is deteriorating.

People deny many of the dark things of this life, because they have to live here and want it to *seem* as pleasant as possible. But that is getting at neither truth nor facts; it is simply adding another illusion to the many that already exist.

As has been said, Cæsar has been condemned by writers innumerable, and their failure in not having been effective we have traced, not to the writers, but to the world. Aside from the principle of the strong and the weak, which reigns supreme in the world, there are two reasons for this condition.

The first is the ignorance, simplicity, and gullibility of mankind, for men frequently admire what they do not understand, and likewise condemn what is beyond their comprehension. The minds of most people are very simple, and the two characteristics, we repeat, of simplicity of mind, are to admire before comprehending and to reject all that is beyond its own small intellectual field of action. This shows ignorance of the lowest type, for a cow can do that good.

The unrestrained admiration of idiots, criminals, and even the insane, by the people of all ages, is one of the best examples of the simplicity and depravity of mankind. On this condition of the human being, Homer expresses himself as follows:

“For oh, what is there of inferior birth  
That breathes or creeps upon the dust of earth,  
What wretched creature of what wretched kind  
Than man more weak, calamitous and blind?”

Bacon says on this subject: “The common people understand not many excellent virtues; the lowest virtues draw praise from them, the middle virtues work in them astonishment or admiration, but of the highest virtues they have no sense or perceiving at all.”<sup>1</sup> The world is, furthermore, filled with folly and ridiculousness, and men are ruled by evil passions; but let the advice be given, rather than have men controlled by the latter let them have reason. There is nothing more solid and reliable, and in times of distress and misfortune nothing will help us more, for to be without reason is like being without a home.

Man, however, must be dealt with as he is. Men that are naturally passionate and lose their control, or indulge in some desperate act, are regarded by people as doing properly and naturally, and are seldom blamed; whereas, a man that seldom loses his self-control, upon some occasion arousing him, even though it be in his own defense, he is abhorred and condemned by all. Which fact shows the ignorance and unfairness of mankind. For in the latter case of a man who seldom resorts to a desperate or violent act, he is little experienced, and as a result his action is extremely awkward and unskillful,

<sup>1</sup>Bacon—“Works,” p. 485.

and men condemn it. In the former case of the man who is naturally given to acts of passion, there is a smoothness and naturalness about it that makes it acceptable to men; but *this naturalness has come by experience and practice!* In the same way, men's faults are attacked not so much for their corruption as for their easiness of approach. Some men will commit the worst crimes possible, and cover them up so well that few will attempt to expose them; others will commit a lesser crime, and by not showing concealment, but rather remorse, make it an attractive object of attack, and all shout their condemnation. This is the case in the characters of Julius Cæsar and Alexander the Great. Let historians and biographers lift their heads and take notice.

Men, as has been said, judge faults not by their corruption, but by their weakness; likewise, men assist the strong and crush the weak, for how many men are not of that kind that Johnson describes, who "look with unconcern on a man struggling for life in the water, and when he has reached ground encumber him with help"? We think we are not overstating it when we say that the majority of mankind are of that sort. Nor do we disparage Johnson when we say so, for the author is a too decided pro-Johnson man to consciously depreciate the latter by applying to the mass of humanity what he had occasion to apply to one man.

The world has not only abused its best men by exile or death, and harbored its worst men,

but it has seldom recognized its best men until long after they were gone. "After death," says Lombroso, "they receive monuments and rhetoric by way of compensation."<sup>1</sup> Very few of the pioneers of truth have been recognized as such during their lifetime. When a matter is set before the world, let it be the emblem of truth itself, following is the way the world receives it: First, it is sneered at, made fun of, rejected, and opposed. The world is always unwilling to receive it or give it any credit; then, after it has been rejected without receiving the semblance of consideration, it is attacked in various unfair ways and its promoters abused; and lastly—and this depends largely upon the condition of the people when the matter is introduced—the matter is cautiously considered, as if it were some reptile that might bite; but seeing that the arguments and evidence are sound, the investigators summon courage to proceed, and finally, having criticised, examined, and analyzed the matter, see that it is, on the whole, sound and true. And then the investigators *establish* the truth of the matter. Thus the very thing that had been sneered at, laughed at, rejected without consideration, attacked without fairness, and lastly, analyzed in a hostile spirit, is finally established.<sup>2</sup>

Why don't men see these things? Why don't they stop and *think* about these matters? Why

<sup>1</sup>Lombroso—"Man of Genius," Preface.

<sup>2</sup>The writer knows of no great discovery, theory, or truth in the world that has been an exception.



don't they consider them? Is there danger in thought? Is it something poisonous?

It is sometimes the case that when men are compelled to think, it is like labor in its effects, for they turn upon the one that put them to work and vent their clownish rage. We hope this will not be the case with those we address, for that would be driving them from one form of stupidity to another.

The second reason for the condition stated is that men do not live by the principle of right and wrong, but by the principle of "what we want." The world only accepts what it wants, and the greatest works of literature describe worldly pleasures and human passions in their worst forms; works possessing more strength than merit hold their place at first, but the works of real merit are seldom readily accepted, but must find their way to the hearts and minds of men by a slow and oft obstructed process. Even after they have established themselves, the loose expressions are taken advantage of, the best passages distorted from their intended meaning, and the author condemned in places where neither can be done. The power that evil men of this world have over literature does not extend only to the suppression of works in favor of justice, that were not of the greatest strength, but to construing the various passages in the works of the greatest and best writers. The passages we refer to are intended to teach a moral lesson, set forth the weakness of mankind or expose the use of guile and craft in men; in any

case, they were not intended for arguments in favor of immoral life. Yet these passages are distorted by evil men to be used in their arguments in defense of the evil lives and practices of men. Instances of this are given later from the works of Shakespere, Milton, and Dante.

Schlegel, in speaking of Shakespere, says: "He has, in fact, never varnished over wild and bloodthirsty passions with a pleasing exterior, never clothed crime and a want of principle with a false show of greatness of soul; and in that respect he is in every way deserving of praise."<sup>1</sup> Men have not seen that Shakespere was teaching a moral lesson when he exposed the vices of evil men and made them repulsive; but for these very things he has been called "barbarian," "ignorant," and "unpolished." Thus it is throughout his works (and the works of other great writers suffer a similar fate) that when he moralizes in any form, if his meaning cannot be distorted from the purpose intended, he is condemned in some such form as has been shown.

The description of worldly pleasures and human passions in their worst forms, we repeat, are the two chief qualities in the great works admired by the world. We have in mind a certain passage from Lucretius which the world has been accustomed to praise and admire. We will not allow the passage to be seen in our pages,

<sup>1</sup>Schlegel—"Lectures on Dramatic Art and Literature," p. 367.



but the last two lines, in particular, have been admired:

“Thy charms in that transporting moment try,  
And softest language to his heart apply.”

Men admire this without thinking that this identical thing is done by every harlot and low woman all over the world. Yet the world would care very little for Lucretius, Catullus, Ovid, Goethe, if these two elements were taken out of their works. Nevertheless, there is much to be laid at the door of those authors who give divine beings and the leaders of the human race degraded qualities.

The ancients were more gifted than men of to-day, but the great fault of the ancients was their wasting of the vital forces in various ways. Particularly appalling was the abuse to which they subjected the sexual instinct; so much so, in fact, that it is a wonder the human race did not become extinct. When we look upon the facts given us, and consider Lombroso's grave words, “It is permitted to no one to expend more than a certain quantity of force without being severely punished on the other side,”<sup>1</sup> it is no difficult thing to see why we have become such little men. For since man put his powers and gifts to evil purposes, is it not proper that he should not have the powers and gifts that he formerly had? “Say not thou, What is the cause that the former days were better than these? for

<sup>1</sup>Lombroso—“Man of Genius,” p. 30.

thou dost not inquire wisely concerning this.'"<sup>1</sup> Men admit the deterioration of nations and races, caused by the evil of its inhabitants—the Persians, Greeks, and Romans, for example—for it is impossible to deny it. Is it too far for men to see that the human race, as a whole, for the same reasons, should deteriorate? The fact is that it *does*. But our point is that this deterioration of the human race is caused by the evil of its inhabitants. It is not a punishment, it is not the Divine Hand; it is the natural and inevitable outcome; but this does not make the fact the less positive.

When one wishes to set men's faces in the right direction he must first draw them away from their wrong and crooked paths. Next to the actual use of force, condemnation is the most effective thing to check the wicked career of men. All the praising of good men in the world does not affect the downward course of humanity.

Cato the Elder is better known for his condemning the Greek luxuries and customs and the prosperity of Carthage than for any praise he bestowed upon mankind; Cato the Younger spoke much louder in condemning Julius Cæsar than he did in praising the actions of Cicero or Pompey; Demosthenes is best known for his invectives against Philip of Macedon; Cicero came out in his best colors when denouncing Catiline and Antony. And is this a wonder when we recollect that there is so much to condemn and so little, comparatively, to praise?

<sup>1</sup>Ecclesiastes vii, 10.

The immediate cause of this condemnation, as has been said, is the fact that good men realize that all the praise in the world has no effect upon the downward career of men. That is the reason that Charlemagne had to use force to put down and convert to Christianity the heathen Saxons and infidels. "Soft persuasion," as a Saxon writer afterward said in his defense, "and sage argument" had no effect. Not that the writer advises the stamping out of one evil by the use of another, but to call attention to the fact that that is the most effective way of doing so. Only in small sections of the world, however, can force be used advantageously; the pen must be relied upon to reach all parts of it.

We have spoken of writers having severely condemned our subject, but not having the desired effect upon the world. We will conclude by giving an example that can well be applied to this case. A young man who was known for his sound and forcible moralizing was to read a written speech before an audience of some thirty people. As has been said, he was known for his forcible moralizing and had thereby incurred the displeasure of many. When he faced the audience, he perceived a certain positive attitude in them and a feeling that he knew well, but which he had never before experienced so strongly, came over him. He had the paper in both hands, opened, and was ready to read it when he seemed to pause, then quickly folded the paper and, crushing it in his left hand, said: "I perceive a certain feeling as if some fifty

people were trying to push me back into the wall; what does it mean? I will tell you. It means that you are not willing to hear what I wished to say. This attitude has but one meaning; it means that you have *closed your minds*, that you may not see what I wished to impart. But let me inform you, fellow-beings, men's minds can never receive the truth in that attitude. It was my intention to give a written speech, but I have given one extempore." We wish to be more patient, and hope men are in that position to receive our written speech.

## BOOK II

### THE CONSPIRACY OF CATILINE

#### THE ARGUMENT

The opinion of important authorities on this matter, both ancient and modern. The speech of Cato. Cæsar narrowly escaped being convicted of complicity in this plot. Mommsen on the Conspiracy of Cataline.

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As THIS subject is important, beyond making a few remarks we will say nothing, but will place before men the opinions of important authorities on the matter.

Warde Fowler says of it: "It has always been and always will be a debatable question how far Cæsar and Crassus were concerned in it [the plot]. We incline here to the conclusion that they had some knowledge of it, as of the earlier plot, but inwardly reserved the right to betray it if it should seem good to them. They might use it, if it were successful, for their own ends; when it promised to be a failure they probably gave information about it to the government."<sup>1</sup>

<sup>1</sup>W. Fowler—"Cæsar," p. 79.

De Quincey: "It is familiarly known that he [Cæsar] was engaged pretty deeply in the conspiracy of Catiline, and that he incurred considerable risk on that occasion; but it is less known, and has indeed escaped the notice of historians generally, that he was a party to at least two other conspiracies."<sup>1</sup>

Wilkinson: "The mere existence of the suspicion tends to show how active [in a bad sense] and how unscrupulous in politics Cæsar was held to be."<sup>2</sup> And then refers to Mommsen's statements on the matter.

Lamartine: "With the general impression of so extensive a plot, of which the chiefs alone were concealed, but of which the existence was everywhere avowed by the members."<sup>3</sup> As Catiline was surely not concealed, Lamartine means no other than Cæsar and Crassus.

Trollope: "If Cæsar joined the plot we can well understand that Crassus should have gone with him. We have all but sufficient authority for saying that it was so, but authority insufficient for declaring it. That Sallust should not have implicated Cæsar was a matter of course, as he wrote altogether in Cæsar's interest. That Cicero should not have mentioned it is also quite intelligible. He did not wish to pull down upon his ears the whole house of the aristocracy. If Cæsar and Crassus could be got to keep themselves quiet he would be willing

<sup>1</sup>De Quincey—"The Cæsars," p. 51.

<sup>2</sup>Wilkinson—"College Latin Courses in English," p. 57.

<sup>3</sup>Lamartine—"Memoirs of Celebrated Characters," p. 355.

enough not to have to add them to his list of enemies.”<sup>1</sup> On this point Plutarch has the following embracing passage to offer: “Cæsar, then a young man, and just in the dawn of power, both in his measures and his hopes, was taking that road which he continued in until he turned the Roman commonwealth into a monarchy. This was not observed by others, but Cicero had strong suspicions of him. He took care, however, not to give him a sufficient handle against him. Some say the consul had almost got the necessary proofs [speaking of the plot], and that Cæsar had a narrow escape. Others assert that Cicero purposely neglected the information that might have been had against him, for fear of his friends and his great interest.”<sup>2</sup>

Middleton: “Thus ended this famed conspiracy, in which some of the greatest men in Rome were suspected to be privately engaged, particularly Crassus and Cæsar. They were both influenced by the same motives, and might hope, perhaps, by their interest in the city, to advance themselves, in the general confusion, to that sovereign power which they aimed at. Crassus, who had always been Cicero’s enemy, by an officiousness of bringing letters and intelligence to him during the alarm of the plot,

<sup>1</sup>Trollope—“Cicero,” Vol. I, p. 217.

<sup>2</sup>Plutarch—“Cicero,” chap. 20. It must be remembered that Crassus and Cæsar, at that time, were two of the most powerful and influential men of Rome. But for this they would have been convicted on the spot, along with Catiline, Cethegus and the rest.



seemed to betray a consciousness of some guilt and *Cæsar's whole life made it probable that there could hardly be any plot in which he had not some share*,<sup>1</sup> and in this there was so general a suspicion upon him, especially after his speech in favor of the criminals, that he had some difficulty to escape with his life from the rage of the knights who guarded the avenues of the senate."<sup>2</sup>

Ben Jonson, who is considered by some as second to Shakespere, in his "Catiline" gave Cæsar a place in the conspiracy. Frances Bacon makes the positive statement that Cæsar "secretly blew the coals" of Catiline's conspiracy!

Thomson: "The extreme degree of profligacy at which the Romans were now arrived is in nothing more evident than that this age gave birth to the most horrible conspiracy which occurs in the annals of humankind, viz., that of Catiline. This was not the project of a few desperate and abandoned individuals, but of a number of men of the most illustrious rank in the state; and it appears, *beyond doubt, that Julius Cæsar was accessory to the design*, which was no less than to extirpate the senate, divide amongst themselves both the public and private treasures, and set Rome on fire. The causes which prompted to this tremendous project, it is generally admitted, were luxury, prodigality,

<sup>1</sup>The present writer has taken the liberty of emphasizing quoted passages, etc.

<sup>2</sup>Middleton—"Cicero," p. 62 (one-volume edition).



irreligion, a total corruption of manners, and, above all, as the immediate cause, the pressing necessity in which the conspirators were involved by their extreme dissipation.”<sup>1</sup>

Plutarch offers the following passage on the intention of the conspirators, following it with an account of the speeches for and against the conspirators: “Their scheme was nothing less than to burn the city, and destroy the empire, by the revolt of the colonies and foreign wars. Upon the discovery of this conspiracy, Cicero, as we have observed in his *Life*, called a council; and the first that spoke was Silanus. He gave it as his opinion that the conspirators should be punished with the utmost rigor. This opinion was adopted by the rest until it came to Cæsar. This eloquent man, consistent with whose ambitious principles it was rather to encourage than to suppress any threatening innovations, urged, in his usual persuasive manner, the propriety of allowing the accused the privilege of truce, and that the conspirators should only be taken into custody. The senate, who were under apprehensions from the people, thought it prudent to look into this measure; and even Silanus retracted, and declared he thought of nothing more than imprisonment, that being the most rigorous punishment a citizen of Rome could suffer.

“This change of sentiments in those who spoke first was followed by the rest, who all gave in to milder measures. But Cato, who was

<sup>1</sup>Thomson—“Suetonius,” p. 57.

of a contrary opinion, (1), defended that opinion with the greatest vehemence, eloquence and energy. He reproached Silanus for his pusillanimity in changing his resolution. *He attacked Cæsar<sup>1</sup> and charged him with a secret design of subverting the government, under the plausible appearances of mitigating speeches and a humane conduct; of intimidating the senate by the same means, even in a case where he had to fear for himself, and wherein he might think himself happy if he could be exempt from every imputation and suspicion of guilt; he who had openly and daringly attempted to rescue from justice the enemies of the state, and shown that, so far from having any compassion for his country, when on the brink of destruction, he could even pity and plead for the wretches, the unnatural wretches, that meditated its ruin, and grieve that their punishment should prevent their design.*"<sup>2</sup> One of the passages of this speech of Cato, as recounted by Sallust, is as follows: "He [Cæsar] accordingly proposed 'that the property of the conspirators should be confiscated, and themselves kept in custody in the municipal towns'; fearing, it seems, that, if they remain at Rome, they may be rescued either by their accomplices in the conspiracy, or by a hired mob, as if, forsooth, the mischievous

(1) According to Sallust, Cato opened his speech with the following words: "My feelings, conscript fathers, are extremely different."

<sup>1</sup>Attacked him by name in the senate.

<sup>2</sup>Plutarch—"Cato," chaps. 22 and 23.

and profligate were to be found only in the city, and not through the whole of Italy, or as if desperate attempts would not be more likely to succeed where there is less power to resist them. His proposal, therefore, if he fears any danger from them, is absurd; but if, amid such universal terror, he alone is free from alarm, it the more concerns me to fear for you and myself." A significant statement!

Sallust tells us that "when Cato had resumed his seat all the senators of consular dignity, and a great part of the rest, applauded his opinion, and extolled his firmness of mind to the skies. With mutual reproaches, they accused one another of timidity, while Cato was regarded as the greatest and noblest of men; and a decree of the senate was made as he had advised."<sup>1</sup> History says that after his speech, and its masterly counterpart, Cæsar barely escaped with his life when leaving the senate, and "absented himself from the senate-house during the remainder of that year"<sup>2</sup>

Suetonius proceeds to tell us that "he soon got into fresh trouble, being named amongst the accomplices of Catiline, both before Novius Niger the quæstor, by Lucius Vettius the informer, and in the senate by Quintus Curtius; to whom a reward had been voted, for having first discovered the designs of the conspirators. Curtius affirmed that he had received his information from Catiline. Vettius even en-

<sup>1</sup>Sallust—"Catiline," LIII.

<sup>2</sup>Suetonius—"Julius Cæsar," XIV.

gaged to produce in evidence against him his own handwriting, given to Catiline. Cæsar, feeling that this treatment was not to be borne, appealed to Cicero himself, whether he had not voluntarily made a discovery to him of some particulars of the conspiracy; and so balked Curtius of his expected reward. He, therefore, obliged Vettius to give pledges for his behavior, seized his goods and, after heavily fining him and seeing him almost torn in pieces before the rostra, threw him into prison; to which he likewise sent Novius the quæstor, for having presumed to take an information against a magistrate of superior authority.”<sup>1</sup>

Following is the opinion of Mommsen, the Roman historian, on the Conspiracy of Catiline. The reader need not be reminded that Mommsen was one of the four greatest admirers<sup>2</sup> of Julius Cæsar.

Of the first conspiracy Mommsen says: “As to the main matter—the participation of Cæsar and Crassus—the testimony of their political opponents certainly cannot be regarded as sufficient evidence of it. But their notorious action at this epoch corresponds with striking exactness to the secret action which that report ascribes to them. The attempt of Crassus who, in this year, was censor, officially to enroll the Transpadones in the burgess-list was itself directly a revolutionary enterprise. [Crassus

<sup>1</sup>Suetonius—“Julius Cæsar,” XVII.

<sup>2</sup>This expression refers to literary men.

and Cæsar wished to get the help of the Transpadones in their conspiracies.]

“It is still more remarkable that Crassus, on the same occasion, made preparations to enroll Egypt and Cyprus in the list of Roman domains, and that Cæsar, about the same time (689 or 690), got a proposal submitted by some tribunes to the burgesses, to send him to Egypt in order to reinstate King Ptolemæus, whom the Alexandrians had expelled.” [It seems that Cæsar and Crassus had intended to make Egypt the headquarters of the democracy; Mommsen speaks of this on the next page.] These machinations suspiciously coincide with the charges made by their antagonists. “There is great probability,” he says further on, “that Crassus and Cæsar had projected a plan to possess themselves of the military dictatorship during the absence of Pompeius; that Egypt was selected as the basis of the democratic military power; and that, in fine, the insurrectionary attempt of 689 had been contrived to realize these projects, and *Catiline and Piso had thus been tools in the hands of Crassus and Cæsar.*”<sup>1</sup>

Of the second conspiracy Mommsen says: “It is important to keep in view that the blow fell by no means merely on the anarchists proper, who had conspired to set the capital on fire and

<sup>1</sup>Mommsen—“Rome,” Vol. IV, chap V. Mommsen here refers to the first conspiracy of Catiline, which Suetonius describes fully, and tells, in plain and unmistakable language, that “Crassus was to assume the office of dictator, and appoint Cæsar his master of the horse.”

had fought at Pistoria, but on the whole democratic party. That this party, and in particular Crassus and Cæsar, had a hand in the game on the present occasion, as well as in the plot of 688,<sup>1</sup> may be regarded not in a juristic, but in an historical point of view *as an ascertained fact*. That they were accused of complicity by Catullus, and that Cæsar spoke and voted against the judicial murder of the prisoners, is, of course, no proof; but there are other facts of greater weight.”<sup>2</sup>

Prepare yourself, dear reader, to hear the opinion of one of Cæsar's greatest admirers on his complicity in the conspiracy of Catiline. “(1) Crassus and Cæsar supported the candidature of Catiline for the consulship. (2) When Cæsar, in 690, brought the executioners of Sulla before the commission for murder he allowed the rest to be condemned, but the most guilty and infamous of all, Catiline, to be acquitted. (3) In his revelation to the senate Cicero did not, indeed, include the names of Cæsar and Crassus; but it is known that he erased the names of many ‘innocent persons,’ and in later years *he named Cæsar as among the accomplices*.<sup>3</sup> (4) The turning over of Gabinius and Statilius to Cæsar and Crassus. [These were two of the conspirators, and this was done to see if they

<sup>1</sup>He means both conspiracies of Catiline.

<sup>2</sup>The present writer has quoted from both the “Rome” and the “Roman Republic.”

<sup>3</sup>Suetonius mentions a letter, and Plutarch spoke of an oration, in which Cicero states that Cæsar was implicated in this conspiracy.



would let them (the former) go, which, of course, would establish their complicity; whereas, if they retained them, they would have to bear the criticism of their accomplices.] (5) After the arrest of Lentulus, a messenger from him to Catiline was arrested and brought before the senate; but when, in his evidence, *he mentioned Crassus* as having commissioned him, he was interrupted, his whole statement was canceled at the suggestion of Cicero, and he was committed to prison until he should confess who had suborned him. The senate was clearly afraid to let the revelations go beyond a certain limit. The general public was less scrupulous, and Cæsar narrowly escaped with his life when he left the senate on the 5th of December. (6) When Cæsar had made himself head of the state he was in close alliance with Publius Sittius, the only surviving Catilinarian and the leader of the Mauritanian banditti. (7) The facts that the government offered no serious hindrance to the conspiracy until the last moment; that the chief conspirator [Catiline] was allowed to depart unmolested; that the troops sent against the insurrection were put under the command of Antonius, who had been deeply concerned in the plot, all point to the suspicion that there were powerful men behind the scenes who threw their protection over the conspiracy while they themselves kept in the background." The author dropped Mommsen's argument here, but the latter goes on with additional arguments. One of the things he says is: "When

Cæsar had got the upper hand [became Dictator] the veil was drawn all the more closely over the darker years of his life, and even special apologies for him were written with that purpose."<sup>1</sup>

This, dear reader, is the judgment of Mommsen, the king of Roman historians, on Cæsar's connection with the conspiracies of Catiline, and we consider it of sufficient weight to conclude with it, informing the reader that these plots against the government were Cæsar's first steps toward imperial power.

<sup>1</sup>Mommsen considers that Sallust's "Catiline" is such an apology.



## BEGINNING OF THE CIVIL WAR

### THE ARGUMENT

The writer has the historians speak of this matter. Appian on the Beginning of the Civil War. A few remarks. Cicero's letters on this period.

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THIS, again, is an important matter, and again we will say little, but have our authorities speak of the matter.

Appian: "Cæsar induced the tribunes to bring in a law to enable him to stand for the consulship a second time while absent. Cæsar suspected that the senate would resist the project, and feared lest he should be reduced to the condition of a private citizen and exposed to his enemies. So he tried to retain his power until he should be elected consul, and asked the senate to grant him a little more time in his present command of Gaul, or of a part of it.

"Pompey and the senate ordered that Cæsar's command must come to an end immediately on its expiration. The bitterest enemies of Cæsar were then chosen consuls for the ensuing year, Emilius Paulus and Claudius Marcellus, cousin

of the Marcellus before mentioned. Curio, who was also a bitter enemy of Cæsar, was chosen tribune. Cæsar was not able to influence Claudius with money, but he bought the neutrality of Paulus for 1,500 talents and the assistance of Curio with a still larger sum, because he knew that the latter was heavily burdened with debt."<sup>1</sup> Curio then proceeded to work secretly for Cæsar.

"When Claudius proposed the sending of successors to take command of Cæsar's provinces, Curio, speaking for Cæsar, said that Pompey ought to resign his provinces and army, just like Cæsar; for, in this way, he said, the commonwealth would be made free and be relieved from fear in all directions. Many opposed this as unjust, because Pompey's term had not yet expired."<sup>2</sup>

The senate had asked Cæsar to give up his army *when his term expired*. Cæsar then demanded that Pompey also give up his army *before his term expired*. And so when the senate would not grant Cæsar more time in his province than his term specified, because Pompey would not give up his army at Cæsar's command, when he had a perfect right to it, Cæsar pushed on the civil war and made that bid for the supreme head of the Roman state that he had been planning and waiting for for years.

When Cæsar sent the two legions to Rome, that the senate and Pompey had ordered him to

<sup>1</sup>"Roman History," B. II, chap. IV.

<sup>2</sup>Ibid.

give up for the Syrian expedition, Appian says of these soldiers: "They knew what his [Cæsar's] designs were, but stood by him nevertheless." They knew that Cæsar intended to overthrow the existing government, and instead of feeling compunction were attached to Cæsar on account of the promise of plunder; they had also been bribed to stand by him before he let them go.

When Curio's term as tribune expired he fled to Cæsar, where he told the latter of the weak state of Pompey's command, and urged him to march to Rome at once. The latter sent him back to the senate with a letter, in which he said "that he would lay down his command at the same time with Pompey, but that if Pompey should retain his command he would not lay down his own, but *would come quickly and avenge his country's wrongs and his own.*"

It has already been shown how little right Cæsar had in demanding that Pompey should give up his army, but he already looked upon himself as Dictator, and commanded the senate to have Pompey lay down his command, and then adds that if his demands are not fulfilled he "would come quickly and avenge his country's wrongs."<sup>1</sup>

<sup>1</sup>Cæsar never made a more ridiculous statement; it was he (J. Cæsar) that, all his life, plotted and fought against his own country; then he speaks of "avenging his country's wrongs"! As Cicero says of this time: "He strove on with the war with all his might, and at the same time talked of nothing but peace." (But this is only one instance of the man's duplicity—he played a double game all his life.)

It should be remarked that Cæsar declared in *this letter* that he would come quickly and avenge his wrongs; in other words, declare war upon his own country. After the war was begun, Cæsar declared that "his wrongs" were the insult (as he called it) offered to the tribunes, his lieutenants Antony and Cassius. But his lieutenants assumed fear, and flight to Cæsar, and their being shown in disguise to his soldiers *did not happen until after* he was going to "come quickly and avenge his country's wrongs"!

"When this letter was read, as it was *considered a declaration of war*, a vehement shout was raised on all sides that Lucius Domitius be appointed Cæsar's successor. Domitius took the field with 4,000 of the new levies." This letter was considered as a declaration of war because every one knew that Pompey would not give up his command before his term expired merely because Cæsar said that unless he did so there would be war. That is the way J. Cæsar pushed on the civil war.

It should be emphasized that Cæsar requested things of the senate that nobody short of the Roman Dictator had authority to ask. He asked the senate that he might run for the consulship while not in Rome, for a prolongation of his term in office, that Pompey disband his army before his term expired, an extension of his provinces, and more legions for his army.

It is important that this fact should be emphasized, because Cæsar gives as one of the two

immediate causes of the war the fact that the senate would not acquiesce to his unjust requests.

Since Antony and Cassius, who succeeded Curio as tribune, agreed with the latter in opinion, the senate became more bitter than ever, and declared Pompey's army the protector of Rome, and that of Cæsar as the public enemy. (It must be remembered that all the historians state these facts.)

"The consuls, Marcellus and Lentulus, ordered Antony and his friends out of the senate, lest they should suffer some harm, although they were tribunes. Then Antony sprang from his chair in anger, and with a loud voice called gods and men to witness the indignity put upon the sacred and inviolable office of tribune, etc. Having spoken thus, he rushed out like one possessed, predicting war, slaughter, proscription, banishment, confiscation, and various other impending evils, and invoking direful curses on the authors of them. Curio and Cassius rushed out with him, for a detachment of Pompey's army was already observed standing around the senate-house."<sup>1</sup>

Antony "rushed out like one possessed, predicting war, slaughter, proscription, banishment, confiscation," etc. Antony, like the soldiers Cæsar had sent to Rome for the Syrian expedition, "*knew what his designs were.*" When he spoke as he did he knew that the

<sup>1</sup>"Roman History," B. II, chap. V.

war was as good as begun, and that as soon as Cassius, Curio and himself—Cæsar's lieutenants—got back to Cæsar's army actual hostilities would begin. "The tribunes made their way to Cæsar the next day with the utmost speed, concealing themselves in a hired carriage and disguised as slaves. Cæsar showed them in this condition to his army, whom he excited by saying that his soldiers, after all their great deeds, had been stigmatized as public enemies, and that distinguished men like these, who had dared to speak out for them [the soldiers], had been thus driven with ignominy from the city. The war had now been begun on both sides and already openly declared."<sup>1</sup>

The fact must be emphasized that Cæsar crossed the Rubicon and took possession of Ariminum *before* he knew that the tribunes, Antony and Cassius, had departed from Rome, for it was *there* that he met them. He, therefore, started hostilities for one of two causes, either of which is a thread and a very ragged one.

Suetonius says that Cæsar received intelligence that the tribunes had been rejected and had fled from the city. There were many reports and rumors rife in Italy at this time, but this one suited Cæsar's purpose so well that he thought it a sufficient cause to commence hostilities; or (2), the sending of the tribunes to Rome, their assumed fear and flight was a fixed

<sup>1</sup>Appian—"Roman History," B. II, chap. V.



affair, certain persons being employed to inform Cæsar immediately upon the flight of his lieutenants, so he could advance with his army.

This fact, his crossing the Rubicon and taking possession of Italian towns before he knew if his embassy had succeeded, coupled with his reasons for commencing the war, namely, that the senate would not comply with his unjust and out-of-place demands, and the "insult of the tribunes," show probably better than anything else the anxiety that Cæsar had to push on the civil war, which thing he had plotted and intrigued for all his life.

Plutarch says of Cæsar and Gaul before the civil war: "In the meanwhile the wars in Gaul lifted Cæsar to the first sphere of greatness. The scene of action was at a great distance from Rome, and he seemed to be wholly engaged with the Belgæ, the Suevi, and the Britons; but his genius all the while was privately at work among the people of Rome, and he was undermining Pompey in his most essential interests. *His war with the barbarians was not his principal object.* He exercised his army, indeed, in those expeditions, as he would have done his own body in hunting and other diversions of the field; by which he *prepared them for higher conflicts* and rendered them not only formidable but invincible."<sup>1</sup>

Again, in the "Life of Cæsar," he tells us that, "Cæsar, from the first designing to ruin his rivals, had retired at a distance, like a cham-

<sup>1</sup>"Life of Pompey."

pion, for exercise. By long service, and great achievements in the wars in Gaul, he had so improved his army, and his own reputation, too, that he was considered upon a footing with Pompey; and he found pretenses for carrying his enterprise into execution in the times of the misgovernment at Rome."

Suetonius says of Cæsar's attitude in the beginning of the civil war: "Some think that, having contracted, from long habit, an extraordinary love of power, and having weighed his own and his enemies' strength, he embraced that occasion of usurping the supreme power; which, indeed, he had coveted from the time of his youth." And this seems to have been the opinion of most of the ancient historians. It should be remembered that the same historian, speaking earlier of Cæsar and the men he gathered, says: "He offered, also, singular and ready aid to all who were under prosecution or in debt, and to prodigal youths; excluding from his bounty those only who were so deeply plunged in guilt, poverty, or luxury, that it was impossible to effectually relieve them. These, *he openly declared*, could derive no benefit from any other means than a civil war!"<sup>1</sup>

Of the beginning of the civil war Lamar-tine, the French historian, speaks as follows: "Cæsar, tired of waiting to receive from Pompey and the senate gratifications corresponding to his ambition, at length decided on making war on his country. Descending from the Alps

<sup>1</sup>Suetonius—"Julius Cæsar," XXVII.



upon lower Italy, at the head of several legions, he had crossed the Rubicon, a little rivulet which formed the legal boundary of his government of Gaul, the forcible passage of which declared him a public enemy. 'The die is cast,' was Cæsar's exclamation on spurring, after long hesitation, his horse into the waters of the Rubicon. That exclamation was the end of the Republic." Lamartine goes on to say that liberty could now no longer exist, and Italy became the prey and the sport of ambition. "All Italy," he goes on, "nevertheless shuddered at Cæsar's attempt. *One universal cry of horror and indignation was raised* from the Rubicon to Rome, and from Rome to the remotest provinces under her dominion." He then explains that the people no longer believed in virtue; they believed in shame. "But the shameless crime of the Rubicon made the very soil of Italy tremble. It was for a moment expected that the ground would open up and swallow the wretch who had dared to turn the arms of Rome against Rome herself.

"Cæsar was astonished at the general excitement produced by his audacity, and endeavored to allay it by representing to the populations of the districts through which he passed that he was a victim of the ingratitude of Pompey and of the senate; and that he came not to enslave his country, but to demand justice for his soldiers and himself. He pretended to negotiate, to offer and to discuss temperate conditions of concord and peace, while his lieutenants and

emissaries, by presents and intimidation, were bargaining, decoying, and buying Rome itself within its own walls."<sup>1</sup>

The thorough, if plodding, Middleton has an embracing passage on the beginning of this war:

"The senate, at Scipio's motion, had just voted a decree that Cæsar should dismiss his army by a certain day, or be declared an enemy; and when M. Antony and Q. Cassius, two of the tribunes, opposed their negative to it, as they had done to every other decree proposed against Cæsar, and could not be persuaded by the entreaties of their friends to give way to the authority of the senate, they proceeded to that vote which was the last resort in cases of extremity, that the consuls, prætors, tribunes, and all who were about the city with pro-consular power, should take care that the Republic received no detriment. As this was supposed to arm the magistrates with an absolute power to treat all men as they pleased, whom they judged to be enemies, so the two tribunes, together with Curio, immediately withdrew themselves from it and fled, in disguise, to Cæsar's camp, on pretense of danger and violence to their persons, though none was yet offered or designed to them."—*Ep. Fam.*, XVI, 11.

"It is certain," says Middleton, "that Antony's flight gave the immediate pretext to it [civil war], as Cicero had foretold."—*Plutarch*.

<sup>1</sup>Lamartine—"Memoirs of Celebrated Characters," p. 387.

“ ‘Cæsar,’ says he, ‘will betake himself to arms, either from our want of preparation or if no regard be had to him at the election of consuls; but especially if any tribune, obstructing the deliberations of the senate, or exciting the people to sedition, should happen to be censured, or overruled, or taken off, or expelled, or pretending to be expelled, run away to him.’ ”—Ad. Att., VII, 9.

“In the same letter he gives a short but true state of the merits of his own cause [to be read as if addressed to Cæsar]. ‘What,’ says he, ‘can be more impudent? You have held your government ten years *not granted to you by the senate, but extorted by violence and faction.*

“ ‘The full term is expired, not of the law, but of your licentious will: but allow it to be a law, it is now decreed that you must have a successor. You refuse and say, ‘Have some regard to me.’ ” Do you first show your regard to us. Will you pretend to keep an army longer than the people ordered, and contrary to the will of the senate?’ ” (Ad. Att., VII, 9). But Cæsar’s strength lay *not in the goodness of his cause*, but in his troops (Vell. Pat., II, 49), a considerable part of which he was now drawing together toward the confines of Italy, to be ready to enter into action at any warning. The flight of the tribunes gave him a plausible handle to begin, and seemed to sanctify his attempt. “ ‘But his real motive,’ ” says Plutarch, “ ‘was the same that animated Cyrus and Alexander before him, to disturb the peace of mankind: the unquench-

able thirst of empire, and the wild ambition of being the greatest man in the world, which was not possible till Pompey was first destroyed." —Plutarch, in Anthony.

"Laying hold, therefore, of this occasion, he presently passed the Rubicon, which was the boundary of his province on that side of Italy, and marching forward in a hostile manner, possessed himself, without resistance, of the next great towns in his way—Ariminum, Pisaurum, Ancona, Aretium, etc."

Following is a letter written after the city had fallen into the hands of Cæsar: "What, I beseech you, is all this? Or what are people about? For I am quite in the dark. 'We have got possession,' you say, 'of Cingrelum; we have lost Anconis; Labienus has deserted from Cæsar.' Are we speaking of a Roman general or of Hannibal? O wretched man, and void of understanding, *who has never known even the shadow of what is truly honorable!* Yet he professes to do all this for honor's sake. But how can there be honor where there is not rectitude? Or is it right, then, to have an army without any public appointment? To occupy the towns of Roman citizens, in order to get a readier access to his own country? To cancel debts, to recall exiles, to institute six hundred other wicked practices, 'in order to obtain (as Eteocles says) the greatest kingdom of the gods'? I envy him not his fortune."<sup>1</sup>

"You see the nature of this contest. It

<sup>1</sup>Ad. Att., VII, 11.

is a civil war of such a kind as does not arise from divisions among the members of the state, *but from the audacity of one abandoned citizen*. He is powerful from his army; he retains many by hopes and promises, but really aims at possessing everything belonging to everybody. To this man has the city been divided up, full of supplies and without a garri-son. What is there that you may not dread from one who regards those temples and houses not as his country, but as his prey?"<sup>1</sup>

Cæsar tried to coax Cicero to help him, as is seen in the letter that follows:

"I have done both according to your advice: having ordered my discourse so that he should rather think well of me than thank me; and having adhered to my intention of not going to the city. I was mistaken in supposing that he would easily be persuaded. I never knew anybody less so. He said that he stood condemned by my resolution; and that others would be slower to comply, if I refused to attend. I replied that their case was different from mine. After a good deal of discussion, 'Come, then,' said he, 'and propose terms of peace.' 'At my own discretion?' said I. 'Have I,' said he, 'any right to prescribe to you?' 'This,' I replied, 'is what I shall propose.

"*That it is not agreeable to the senate that troops should be sent to Spain, or that an army should be transported into Greece; and I shall lament at some length the situation of Pom-*

<sup>1</sup>Ad. Att., VII, 13.

*peius.*' Then he, 'But I do not like that to be said.' 'So I supposed,' said I; 'and for that reason I wish to absent myself, because I must either say this, and much more, which it will be impossible for me to withhold if I am there, or else I must stay away.' The conclusion was that, if he wished to get rid of the subject, he desired I would consider of it. This I could not refuse. So we parted. I imagine he was not much pleased with me; but I am pleased with myself, which I have not been for some time past. As for the rest, good heavens! what a following he has! Quite an 'Inferno,' as you are fond of describing it. It contained, among others, Celer's man Eros [freedman]. O, the utter villainy—the gang of desperadoes! [Cicero, dear reader, is describing the animals that composed Cæsar's army, called, by some historians, his troops.] What do you say to a son of Sulpi- cius and another of Titinius being actually in an army besieging Pompeius? He is himself extremely vigilant and daring. I see no end of evil. Now, at least, you must deliver your opinion. What I have mentioned was the last thing that passed between us; yet what he said last, which I had almost omitted, was ungracious: that if he was not permitted to use my advice, *he would use whose he could, and should think nothing beneath him.* You see the man there. As you expressed it, 'Were you grieved?' Undoubtedly. 'Pray, what followed?' He went directly to Pedanum, I to Arpinum. Thence I look for your warbler [an expression probably



used by Atticus, and meant to denote the forerunner of spring]. ‘Plague on it,’ you will say; ‘do not act over again what is past; even he whom we follow has been much disappointed.’ But I expect your letter; for nothing is now as it was before, when you proposed that we should first see how this would turn out. The last subject of doubt related to our interview; in which I question not that I have given Cæsar some offense. This is a reason for acting quicker. Pray let me have a letter from you, and a political one. I am very anxious to hear from you.”<sup>1</sup>

As it is necessary to place before our readers the question of Cæsar’s suing for the consulship in his absence, we will quote Middleton on the matter:

“Pompey, when he was consul the third time, in the year 701, procured a law empowering Cæsar to offer himself as a candidate for the consulship, without appearing personally at Rome for that purpose. This was contrary to the fundamental principles of the Roman constitution and proved, in the event, the occasion of its being utterly destroyed.” This, Middleton goes on to say, “furnished Cæsar with the *only* precious pretense for turning his arms against the Republic.”

“He [Pompey] proposed a law to dispense with Cæsar’s absence in suing for the consulship, of which Cæsar, at that time, seemed very desirous. Cælius was the promoter of this law,

<sup>1</sup>Ad. Att., IX, 18.

engaged to it by Cicero, at the joint request of Pompey and Cæsar, and it was carried with the concurrence of all the tribunes, though *not without difficulty and obstruction from the senate.*"<sup>1</sup>

The historians have never taken Cæsar's claim of the mistreated tribunes seriously.

Trollope says of these tribunes: "Shall we forgive a house-breaker because the tools which he himself has invented are used at last upon his own door?"

Cæsar threatened to kill Metellus for defending the treasury. Of this Arnold says:

"Thus, within the space of six months, the man who had attacked his country, under pretense of avenging the insults offered to the tribunal power, was himself guilty of a more violent outrage upon that power, when exercised in as just a cause as could, on any occasion, have required its protection."<sup>2</sup>

Oman probably sums up this matter best: "*His ingenious pleas will not stand examination*—least of all, his solemn complaint that the Optimates had violated the constitution by disregarding the vetoes of his friends—the tribunes, Antony and Cassius. To any one who remembers how Cæsar himself had treated tribunes and their vetoes during his consulship in

<sup>1</sup>The senate was the only body that had the right to grant any such permissions. Therefore, when Cæsar demanded this permission, that had been given him not only without but against the will of the senate, *what legal right* did he have in claiming it? So his "only precious pretense" can be seen to have been a very thin shadow.

<sup>2</sup>"History of the Roman Commonwealth," p. 245.



B. C. 59, it must appear ludicrous that he should urge this particular grievance against his adversaries.”<sup>1</sup>

Of Cæsar’s treatment of this tribune (Metellus) and his robbing of the treasury, hear Lucan :

He [Cæsar] attempted to get money out of the treasury. Metellus resisted, but Cotta persuaded the latter to yield. “Forthwith, Metellus led away, the Temple was opened wide. Then did the Tarpeian rock re-echo, and with a loud peal attest that the doors were opened; then, stowed away in the lower part of the Temple, was dragged up, untouched for many a year, the wealth of the Roman people, which the Punic wars, which Perseus, which the booty of the conquered Philip, had supplied; that which, Rome, Pyrrhus left to thee in his hurrying flight; the gold for which Fabius did not sell himself to the king; whatever you saved, manners of our thrifty forefathers; that which, as tribute, the wealthy nations of Asia had sent and Minoian Crete had paid to the conqueror Metellus; that, too, which Cato brought from Cyprus over distant seas. Besides the wealth of the East, the remote treasures of captive kings, which were borne before him in the triumphal processions of Pompey, were carried forth. The Temple was spoiled with direful rapine; and then, for the first time, was Rome poorer than Cæsar.”<sup>2</sup>

<sup>1</sup>Oman—“Seven Roman Statesmen.”

<sup>2</sup>Lucan—“Pharsalia,” B. III.

## CÆSAR AND CLEOPATRA

### THE ARGUMENT

The death of Pompey. Cæsar's crocodile tears. Cæsar infatuated with Cleopatra and unable to break away. Lucan on Cæsar and Cleopatra. The effect of Cæsar's folly.

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THE DEATH OF POMPEY.—After Pompey had been defeated at the battle of Pharsalus he fled to Egypt as a refuge, where he met his death in the following manner:

Appian: "The king was then about thirteen years of age, and was under the tutelage of Achilles, who commanded his army, and the eunuch, Pothinus, who had charge of the treasury. These took counsel together concerning Pompey.

"There was present also Theodotus, a rhetorician of Sarnos, the boy's tutor, who offered the infamous advice that they should lay a trap for Pompey and kill him, in order to incur favor with Cæsar. His opinion prevailed. 'Theodotus argued' (says Plutarch) 'that if they should give shelter to the fugitive they would have

Cæsar for an enemy and Pompey for a master; if they should send him away he would be offended by their want of hospitality, and Cæsar would be angry with them for letting him escape. The best way would be to send for him and kill him! In that way they would gratify the one and need not fear the other. He added with a smile that dead men do not bite.”<sup>1</sup>

This advice was taken, and Pompey the Great was murdered as he stepped ashore from his boat. Theodotus carried the head of Pompey concealed in a mantle, to Cæsar, and made a speech to the latter that the deed had been done justly. Let Lucan tell it: “Thus having said, he uncovered the concealed head and held it up. The features, now languid in death, had changed the expression of the well-known face. *Not at the first sight* did Cæsar condemn the gift and turn his eyes away; his looks were fixed upon it until he recognized it. And when he saw there was truth in the assertion of the crime, and *thought it safe now* to be an affectionate father-in-law, he poured forth *tears that fell not of their own accord*, and uttered groans from a joyous heart.”<sup>2</sup>

To any who doubt the truthfulness of Lucan’s statement, that Cæsar shed crocodile tears over Pompey’s head, hear Dio Cassius: “Cæsar, at the sight of Pompey’s head, wept and lamented bitterly, calling him countryman and son-in-law, and enumerating all the kindnesses they

<sup>1</sup>“Roman History,” B. II, chap. XII.

<sup>2</sup>“Pharsalia,” B. IX.

had shown each other. He said that he owed no reward to the murderers, but heaped reproaches upon them; and the head he commanded to be adorned and, after proper preparation, to be buried. For these he received praise, but for his pretenses he was made a laughing-stock.

“He had, from the outset, been thoroughly set upon dominion; he had always hated Pompey as his antagonist and adversary; besides all his other measures against him, *he had brought on this war with no other purpose than to secure his rival's ruin and his own leadership*; he had but now been hurrying to Egypt with no other end in view than to overthrow him completely if he should still be alive: yet he feigned to miss his presence and made a show of vexation over his destruction.”<sup>1</sup>

Speaking further of this incident, Lucan says: “He who, with features unmoved, had trodden upon the limbs of senators, who with dry eyes had beheld the Euxine plains, to thee, Magnus, alone, dares not refuse a sigh. O most unhappy turn of fate! Didst not thou, Cæsar, pursue him with accursed warfare who was worthy to be bewailed by thee? Do not the ties of the united families influence thee, nor thy daughter and grandchild bid thee mourn? Dost thou suppose that among the people who love the name of Magnus this can avail thy cause?”

“Perhaps thou art moved with envy of the tyrant, and art grieved that others have had

<sup>1</sup>“Roman History,” B. 42, chap. 8.

this power over the vitals of the ensnared Magnus, and dost complain that the revenge of war has been lost, and that thy son-in-law has been snatched from the power of the haughty victor.

“Whatever impulse compels thee to weep, *far from true affection does it differ*. With this feeling, forsooth, art thou hunting over land and sea, that nowhere thy son-in-law, cut off, may perish? O, how fortunately has this death been rescued from thy award! How much criminality has sad Fortune spared the Roman shame! In that perfidious man she did not suffer thee to have compassion on Magnus when still alive!”<sup>1</sup>

After the affair of Pompey, Cæsar made no attempt to return to Rome. “The reasons,” says Dio, “why he was so long in coming there [Rome], and did not arrive immediately after Pompey’s death, are as follows: The Egyptians were discontented at the levies of money [made by Cæsar] and highly indignant because not even their temples were left untouched. They are the most excessively religious people on earth, and wage wars against one another on account of their beliefs, since their worship is not a unified system, but different branches of it are diametrically opposed one to another. As a result, then, of their vexation at this and their further fear that they might be surrendered to Cleopatra, who had great influence with Cæsar, they commenced a disturbance.

<sup>1</sup>“Pharsalia,” B. IX.

“For a time the princess had urged her claim against her brother, through others who were in Cæsar’s presence, but as soon as she discovered his disposition (which was very susceptible, so that he indulged in amours with a very great number of women at different stages of his travels), she sent word to him that she was being betrayed by her friends, and asked that she be allowed to plead her case in person.

“She was a woman of surpassing beauty, especially conspicuous at that time because in the prime of youth, with a most delicious voice and a knowledge of how to make herself agreeable to every one. Being brilliant to look upon and to listen to, with the power to subjugate even a cold-natured or elderly person, she thought that she might prove exactly to Cæsar’s tastes and reposed in her beauty all her claims to advancement. She begged, therefore, for access to his presence, and, on obtaining permission, adorned and beautified herself so as to appear before him in the most striking and pitiable guise. When she had perfected these devices she entered the city from her habitation outside, and by night, without Ptolemy’s knowledge, went into the palace. Cæsar, upon seeing her and hearing her speak a few words, was forthwith so completely captivated that he at once, before dawn, sent for Ptolemy and tried to reconcile them.”<sup>1</sup>

Plutarch’s account of this matter is similar, but he adds an incident in connection with Cleo-

<sup>1</sup>“Roman History,” B. 42, chap. 34.



patra's method of entering the palace. First speaking of the war which sprang up when Cæsar was in their country, Plutarch says ("Life of Cæsar"): "As for his Egyptian war, some assert that it was undertaken without necessity, and that his passion for Cleopatra engaged him in a quarrel which proved both prejudicial to his reputation and dangerous to his person. Others accuse the king's ministers, particularly the eunuch, Photinus, who had the greatest influence at court, and who, having taken off Pompey and removed Cleopatra, privately meditated an attempt against Cæsar. Hence, it is said that Cæsar began to pass the night in entertainments among his friends, for the greater security of his person. The behavior, indeed, of this eunuch in public, all he said and did with respect to Cæsar, was intolerably insolent and invidious. The corn he supplied his soldiers with was old and musty, and he told them 'they ought to be satisfied with it, since they lived at other people's cost.' He caused only wooden and earthen vessels to be served up at the king's table, on pretense that Cæsar had taken all the gold and silver ones for debt. For the father of the reigning prince owed Cæsar seventeen million five hundred thousand drachmas. Cæsar had formerly remitted to his children the rest, but thought fit to demand the ten millions at this time for the maintenance of his army. Photinus, instead of paying the money, advised him to go and finish the great affairs he had upon his hands, after which he



should have his money with thanks. But Cæsar told him 'he had no need of Egyptian counselors,' and privately sent for Cleopatra out of the country.

"This princess, taking only one friend, Apollodorus, the Sicilian, with her, got into a small boat, and in the dusk of the evening made for the palace. As she saw it was difficult to enter it undiscovered, she rolled herself up in a carpet; Apollodorus tied her up at full length, like a bale of goods, and carried her in at the gates to Cæsar. This stratagem of hers, which was a strong proof of her wit and ingenuity, is said to have first opened for her the way to Cæsar's heart; and the conquest advanced so fast, by the charms of her conversation, that he took it upon him to reconcile her brother to her, and insisted that she should reign with him.

"An entertainment was given on account of this reconciliation, and all met to rejoice on the occasion, when a servant of Cæsar's, who was his barber, a timorous and suspicious man, led by his natural caution to inquire into everything and to listen everywhere about the palace, found that Achillas, the general, and Photinus, the eunuch, were plotting against Cæsar's life. Cæsar, being informed of their design, planted his guards about the hall and killed Photinus. But Achillas escaped to the army, and involved Cæsar in a very difficult and dangerous war; for with a few troops he had to make head against a great city and a powerful army.

"The first difficulty he met with was the want

of water, the Egyptians having stopped up the aqueducts that supplied his quarters. The second was the loss of his ships in harbor, which he was forced to burn himself, to prevent their falling into the enemy's hands; when the flames, unfortunately spreading from the dock to the palace, burned the great Alexandrian library. The third was in the sea-fight near the isle of Pharos, when, seeing his men hard pressed, he leaped from the mole into a little skiff, to go to their assistance. The Egyptians making up on all sides, he threw himself into the sea, and with much difficulty reached his galleys by swimming. Having several valuable papers, which he was not willing either to lose or to wet, it is said he held them above water with one hand and swam with the other. The skiff sank soon after he left it. At last, the king joining the insurgents, Cæsar attacked and defeated him. Great numbers of the Egyptians were slain, and the king was heard of no more. This gave Cæsar opportunity to establish Cleopatra queen of Egypt. Soon after she had a son by him, whom the Alexandrians called Cæsario."

On this point Lucan says ("Pharsalia," p. 387, B. X): "This pride did that night create which first united on the couch with our chieftains the unchaste daughter of Ptolemy. Who will not, Antony, grant thee pardon for thy frantic passion, when the hardy breast of Cæsar caught the flame, and in the midst of frenzy and the midst of fury, and in a palace haunted by the shade of Pompey, the paramour, sprinkled

with the blood of the Thessalian carnage, admitted Venus amid his cares, and mingled with his arms both illicit connection and issue not by a wife?"

P. 388, B. X: "O, shame! forgetful of Magnus, too thee, Julia; did he give brothers by an obscene mother? And suffering the routed faction to unite in the distant realms of Lybia, he disgracefully prolonged his stay for an amour of the Nile, while he was preferring to present her with Pharos, while not to conquer for himself."<sup>1</sup>

Cleopatra pleads before Cæsar to be reinstated to the throne of Egypt.

"In vain would she have appealed to the obdurate ears of Cæsar, but her features aid her entreaties, and her unchaste face pleads for her. . . . A night of infamy she passes, the arbitrator being *thus* corrupted. . . . When peace was obtained by the chieftain [the difference between Ptolemy and Cleopatra was, for the time being, patched up by Cæsar], and purchased with vast presents, feasting crowned the joyousness of events so momentous, and Cleopatra, amid great tumult, displayed her luxuries."

"Cleopatra," B. X.: "Having immoderately painted up her fatal beauty, neither content with a sceptre her own, nor with her brother her husband, covered with the spoils of the Red Sea

<sup>1</sup>He devoted his time to reinstating Cleopatra on the Egyptian throne, instead of marching against Cato, Scipio and Juba, the partisans of Pompey.

[pearls] upon her neck and hair, Cleopatra wears treasures, and pants beneath her ornaments. Her white breasts shine through the Eidonian fabric, which, wrought in close texture by the sky of Eeres, the needle of the workmen of the Nile has separated and has loosened the ways by stretching out the web. Here do they place circles [tables] cut from the snow-white teeth in the forests of Atlas, such as not even when Juba was captured came before the eyes of Cæsar.”

P. 391, B. X.: “After pleasure wearied with feasting and with wine had put an end to the revelry, Cæsar began, with long discourse, to prolong the night.”

P. 399. Pothinus (tutor of the young king), in a speech to Achillas (commander-in-chief of army), says: “Cleopatra has surprised the palace. Nor has Pharos [Egypt] been betrayed only, but given away.<sup>1</sup> The guilty sister is married to her brother. *Guilty*, I say, for already is she married to the Latin chieftain [Cæsar]; and, running to and fro between her husbands, she sways Egypt and has won Rome. Cleopatra has been able to subdue an old man [Cæsar compared to the boy Ptolemy] by sorceries; trust, wretched one, a child; whom if one night shall unite with her, and he shall once, submitting to her embraces with incestuous breast, satisfy an obscene passion under the name of affection, probably between each kiss he will be granting

<sup>1</sup>Egypt has not only been betrayed to Cæsar, but has been given by him as a spoil to Cleopatra.

to her myself and thy own head. By crosses and by flames shall we atone for it if his visits shall prove beastous (and if the brother and sister are reconciled, our death will be the certain consequence). No aid remains on any side; on the one hand there is the king and the husband; on the other, Cæsar the paramour."

The modern historians have usually accepted what is told of these matters by the original authorities, seldom disputing any of the main points.

The following passage from Middleton is typical of them on the point with which we deal:

"Cæsar, instead of directly pursuing his victory, suffered himself to be diverted by a war entirely foreign to his purposes, and in which the charms of Cleopatra carried him further than he intended. This gave the Pompeians an opportunity of collecting their scattered forces and of forming a very considerable army in Africa."

Oman says of this matter: "The whole episode is unworthy of Cæsar. The conqueror of Gaul should not have placed himself in the position to be besieged for months by a Levantine rabble, and saved by an Oriental condottiere like Mithridates of Pergamus. Still less should he have lapsed into his silly and undignified entanglement with Cleopatra. It was his Alexandrian dangers and dalliance which allowed his adversaries in the west and south to recover their spirits and rally their armies. If he had sailed for Africa in August, B. C. 48,

Thapsus would have been fought eighteen months sooner, and Munda would never have been fought at all.”<sup>1</sup> Oman goes on with the subject, but the point the present writer wishes to bring out is that Cæsar, by his amours with Cleopatra, not only delayed the war he was then engaged in, but was the cause of others.

<sup>1</sup>“Seven Roman Statesmen.”

## VICTORY OVER PHARNACES

SOME of the worshipers and followers have done much boasting over Cæsar's victory of Pharnaces; his "veni, vidi, vici" victory. Probably many of them do not know how that battle was fought. Following is an historical account, by two of the main sources, of this battle:

Pharnaces had defeated Cæsar's lieutenant, Domitius. According to the Commentaries, Pharnaces sent ambassadors to Cæsar "to entreat that Cæsar would not come as an enemy, for he would submit to all his demands." Cæsar, in his reply, ordered that "he [Pharnaces] must quit Pontus immediately, send back the revenues of the farmers and restore to the Romans and their allies what he unjustly obtained from them. If he should do this he might then send the presents which successful generals were wont to receive from their friends.

"Pharnaces promised everything," but Cæsar "was in haste to be gone." "That he might the sooner set out upon more urgent affairs at Rome." Further down the writer says: "Cæsar did what he was usually wont to do through inclination, and resolved to decide the affair as soon as possible by a battle."



Cæsar lingered away nine months at Alexandria in the embraces of Cleopatra when his presence was sorely needed in Rome. Now, when he wished to make up for his lost time, he compelled Pharnaces to take the consequences.

Following is Appian's account (B. II, chap. XIII): "On the approach of Cæsar he became alarmed, and repented of his deeds, and when Cæsar was within two hundred stadia he sent ambassadors to him to treat for peace. They bore a golden crown, and foolishly offered the daughter of Pharnaces in marriage. When Cæsar learned what they were bringing, he moved forward with his army, walking in advance and chatting with the ambassadors, until he arrived at the camp of Pharnaces, when he merely said: 'Why should I not take instant vengeance on this parricide?' Then he sprang upon his horse, and, at the first shout, put Pharnaces to flight and killed a large number of the enemy, although he had with him only about one thousand of his own cavalry, who had accompanied him in the advance."

Of this battle he wrote to Rome the words: "I came, I saw, I conquered." *That* is the way Julius Cæsar won his "veni, vidi, vici" victory—*by pure perfidy*.<sup>1</sup>

<sup>1</sup>The account of Dio Cassius is the same ("Roman History," B. 42, chap. 47): "The first and second sets of envoys he treated with great kindness, in order that he might fall upon the foe in a state quite unguarded, through hopes of peace."

Dio Cassius (B. 42, chap. 47), speaking of this victory, says that Cæsar attacked Pharnaces unexpectedly, and states that "Cæsar took great pride in the victory, in spite of the fact that *it had not been very glorious.*"

## CÆSAR'S GOVERNMENT

### THE ARGUMENT

Cæsar's purpose in becoming Dictator. Humorist Froude on Cæsar's Government. A few questions on Cæsar's Government. Effect of Cæsar's rule upon those that followed. A defense of Augustus.

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IN speaking of the character of Cæsar we feel it our duty to speak of the government set up by him, and the results it had upon the Roman people and the emperors that succeeded him. This can be done very briefly.

As everyone knows, Cæsar usurped the supreme command in Rome and attempted to build a government referring to no one but himself. "With the establishment of the monarchy," Boissier says, p. 298, "an important change in all public employments was accomplished. The magistrates became subordinate officials. Formerly, those elected by the popular vote had the right to act as they pleased within the sphere of their functions. From the ædile to the consul all were supreme within

their own limits. They could not be so under an absolute government. Instead of governing on their own account, they were only the channels, so to say, by which the will of a single man acted to the ends of the earth."<sup>1</sup>

Arnold, "History of Roman Commonwealth," p. 331. After Cæsar had become Dictator, Arnold says of him: "Cæsar's policy was entirely selfish: he could not pretend to act for the benefit of the aristocracy, or of the lower classes. There were no grievances in the old constitution which could be redressed only by his despotism; there had been no offense committed by the senate and people of Rome which deserved that their liberties should be surrendered into the hands of one profligate individual."

Those who try to defend Cæsar's action in usurping the supreme power at Rome by saying that he wished to prevent anarchy need be asked, If Cæsar wished to prevent anarchy at Rome why did he himself flame anarchy at that place? Were plots, intrigues and wars against his country preventing anarchy? One must understand Cæsar's desire to be king, to be head of the Romans, to see that it was he who plotted and warred against his country and *was the main cause of the anarchy at Rome.*

Boissier, p. 292: "It has been asserted that Cæsar sought to reconcile parties. He did not reconcile them, he annihilated them. In the monarchical system that he wished to establish, the

<sup>1</sup>Boissier—"Cicero and His Friends."

old parties of the government had no place. He had cleverly used the dissensions of the people and the senate to dominate both; the first result of his victory was to put them both aside, and we may say that, after Pharsalus, there was only Cæsar on one side and the vanquished on the other. This explains how it was that, once victorious, he made use indifferently of the partisans of the senate and those of the democrats."

Trollope, "Cæsar," p. 63: "Cæsar humiliated the aristocracy, but only for his own advantage. He took the executive power out of the hands of the senate, but only to put it in his own. He established equality between all the orders, but it was an equality of servitude, and all was henceforth reduced to the same level of obedience."

Froude ("Cæsar," p. 548), in his anxiety to defend his hero, the government he founded and everything connected with him, among other wild and reckless statements, makes the following, concerning the empire of the Cæsars: "The nations were neither torn in pieces by violence nor were rushing after false ideals and spurious ambitions." We wish to correct Froude, as the nations *certainly were* torn by violence, and if we allow that there were no false ideals, it was because there were *no ideals*; as for the "spurious ambitions," Rome was flooded with them.

After Cæsar had crushed the power of the senate and the people, and raised his own upon their ruin, he made some attempts at reform, to

gain the good will of the latter. He failed. He attempted to enforce the much needed corn laws of the Gracchi, but did not succeed. He enacted a law, says Middleton ("Cicero," p. 496), which "regulated the expenses of the Romans, not only with regard to their tables, but also their dress, equipages, furniture and buildings; but Cæsar seems to have found it a much easier task to corrupt than to reform; for, though he was very desirous of enforcing this salutary law, yet it appears to have been extremely ill observed."

Oman ("Seven Roman Statesmen," p. 355) says: "As to the legislation concerning debt and 'luxury,' which the Dictator introduced, we cannot take it very seriously; it was a case of 'Satan rebuking Sin.' His own astonishing loads of indebtedness which he had contracted, prevented him from attacking the problem with any moral weight." Oman strikes the reason why Cæsar, although attempting reforms, could not succeed. A man must be moral himself, and the spirit of reform must flow in his veins, before he can have the will (which comes before the power) to reform. We can thus understand why Cæsar's attempted reforms failed and why Middleton observed: "Cæsar found it easier to corrupt than to reform."

Now a word concerning the enjoyment of his sovereign power. Boissier ("Cicero and His Friends," p. 385) probably has told it best: "That sovereign power that he [Cæsar] had

sought after for more than twenty years with an indefatigable persistence, through so many perils and by means of dark intrigues, the remembrance of which must have made him blush, did not answer to his expectations and appeared unsatisfying to him, though he had so eagerly desired it.

“He might well have said, with Corneille:

“ ‘I desired the empire, and I have attained it;  
But I knew not what it was that I desired.  
In its possession I have found, instead of de-  
lights,  
Appalling cares, continual alarms,  
A thousand secret enemies, death at every  
turn,  
No pleasure without alloy, and never re-  
pose.’ ”

But to come to the government he founded, and to leave the man and the position. Aside from the fact that the Roman people killed J. Cæsar because he had taken away their liberties and proceeded to rule them in a tyrannical manner, let us ask a question or two concerning the government established by him. *Why*, if the government Cæsar established was most satisfactory to the people, did his successor, Augustus, form a government that, at least *outwardly*, was a Republic? *Why*, after the death of that emperor, did the Republican spirit revive? *Why*, later on, were Pompey, Cato, Brutus and Cicero exalted by the writers? *Why* did the government and army become corrupt and the emperors powerless if the form of



government established by Cæsar was the best? We will let Oman take up the subject at this point.

"Seven Roman Statesmen," p. 336. As to the form of government founded by Cæsar, Oman says: "Cæsar could give no moral impulse to the world. The empire was a time of lost ideals, because its founder was himself a man who had lived down, or had never possessed, any governing enthusiasm, save that of personal ambition. Nations, like men, need an aim and an ideal to keep them sound."

P. 338. Going on with the subject, he says: "Cæsar, in short, put an end to urban sedition and provincial misgovernment.

"But he and his great nephew gave the world, instead of its old anarchy, a period of mere soulless material prosperity.

"If the barbarians had never resumed the attack from without; if Christianity had never arisen, to give new ideals from within, the Roman Empire would have gradually sunk into a self-satisfied, stationary civilization of the Chinese type."

What say you, worshipers of Cæsar, to that? Then who would have heard of "the divine Cæsar, the founder of the Holy Roman Empire"?

With the exception of the laws and customs, the good the world has derived from the Roman Empire is that good injected into it, firstly, *by the German conquest* and, secondly, *by the Christian religion*.

Let Oman proceed: "Whether it [the govern-

ment] be considered as a despotism or a bureaucracy, it was a magnificent failure. Already, by the end of the second century, before the German attack grew dangerous, it had lapsed into moral impotence. On the civil side it was overgoverned and overtaxed; on the military side it had developed a denationalized army, which had begun to sell the diadem to the highest bidder. It is hardly necessary to recall the fact that between the death of Commodus and the accession of Diocletian—a period of no more than ninety years—some thirty emperors (not to speak of unrecognized usurpers and ‘tyrants’) came to violent ends at the hands of their own soldiery. The first Cæsar ‘had taken the sword’—a clear majority of his successors ‘perished by the sword.’ ”

Such was the result upon the ages following of the form of government founded by Julius Cæsar. It is the author’s opinion that, with the exception of Augustus, Rome and the world would have been better off had the Cæsar line never existed.

In conclusion the author wishes to say a word in defense of Augustus. He has no intention of making a long or elaborate defense, but it is his opinion that Augustus was not a bad man at heart, that he was bad outwardly to keep pace with his time. He was bad through policy, not natural inclination. Instances of this could be given, but the author is content to make his statement suffice. The impetus Augustus gave to literature will be forever remembered.

## MORAL CHARACTER OF CÆSAR

### THE ARGUMENT

PART I.—Cæsar's character has been hidden behind a screen for many years because modern writers refrain from speaking of his gross immorality. Authorities, ancient and modern, on the subject. Cæsar's "contempt of riches" and his personal immorality. Froude on the subject. Catullus on the Moral Character of Cæsar. Suetonius on the same subject. Cæsar's two dominant passions.

PART II.—Cæsar's moral character as shown by his career. Appian and Dio Cassius on the cause of the war in Spain. Cæsar's purpose in getting the consulship, and his conduct in that office. The forming of the Triumvirate. Its purpose, as given by the ancient historians, and its effect. Cæsar gets possession of Gaul as a result of his holding the consulship. The Gallic wars. The causes as given by Cæsar and Plutarch. Boissieur on Cæsar's career. A conclusion to this chapter by Middleton and Arnold.

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### PART I

ON these matters we will quote our authorities, firstly, because we have no inclination to paint the pictures ourselves, and secondly, be-

cause giving our authorities is of greater weight.

Arnold: "Whilst Cæsar was thus giving tokens of his fear of the danger which the aristocracy had to apprehend from his political career, he almost lulled their fears by the unbounded infamy of his personal character. We will not and cannot repeat the picture which ancient writers, little scrupulous on such points, have drawn of his debaucheries; it will be sufficient to say that he was stained with numerous adulteries committed with women of the noblest families; that his profligacies on other points drew upon him general disgrace, even amid the lax morality of his own contemporaries, and are such that their very flagitiousness have, in part, saved them from the abhorrence of posterity, because modern writers cannot pollute their pages with the mention of them."<sup>1</sup> But this is the point that the present writer wishes to emphasize. This is one of the reasons why men have not fully come to understand the real nature of J. Cæsar. Writers have held aloof from speaking of the man as he actually was, on account of his extreme immorality in various directions.

Appian. Of his early profligacy in money matters, Appian says the following: "While yet ædile and prætor, he [Cæsar] had incurred great debts and had made himself wonderfully agreeable to the multitude, who always sing the praises of those who are lavish in expenditures. . . .

<sup>1</sup>"History of the Roman Commonwealth," p. 149.

“Cæsar, who had been chosen prætor for Spain, was detained in the city by his creditors, as he owed much more than he could pay, by reason of his political expenses. He was reported as saying that he needed 25,000,000 sesterces (\$1,250,000), in order to have nothing at all. However, he arranged with those who were detaining him as best he could and proceeded to Spain.”<sup>1</sup>

Allen and Greenough's “Cæsar”: “His ædileship surpassed all before it in magnificence; but he left it, as he remarked with grim humor, worth more than a million dollars less than nothing.”

Oman (“Seven Roman Statesmen,” p. 303): “The more useless and extravagant was his outlay, the better the urban multitude was pleased. After this, one begins to understand the freaks of Caligula and other descendants of the Cæsar family.”

In speaking of Cæsar's early life he says: “Of all the rakes of Rome he was by far the most notorious.” In speaking of his numerous adulteries and the husbands thereby injured, he says: “The marvel is that he did not end in some dark corner with a dagger between his ribs long before he reached the age of thirty.” He goes on with his subject's infamous life, and says: “It is grotesque to have to remember that, in spite of his own career, he was the author of the famous dictum that ‘Cæsar's wife must be above suspicion,’” and winds up by say-

<sup>1</sup>“Roman History,” B. II, chap. II.

ing: "These are certainly odd beginnings for a *savior of society*."

P. 301. "If there was any other point of Cæsar's character even more strongly marked than his licentiousness, it was his power of getting through money — especially other people's money." Oman has written an accurate book, but he does not make a more truthful statement than the one just quoted. Is it not humorous, then, to hear Diodorus Siculus speak of "Cæsar's contempt of riches"?

"Cæsar," p. 168. Froude speaks of Cæsar's adulteries, especially that of Mucia, the wife of Pompey. Following is his attempted denial (Froude has a method of attempting to deny a charge against Cæsar, and then admitting it): "Two points may be remarked about these legends: first, that on no single occasion does Cæsar appear to have been involved in any trouble or quarrel on account of his love affairs; and secondly [with exceptions], there is no record of any illegitimate children as result of these amours." Then his admittance of its possibility: "He was a man of the world, living in an age as corrupt as has ever been known."

P. 103. "Long afterward, when Roman cultivated society had come to hate Cæsar, and any scandal was welcome to them which would make him odious, it was reported that on this occasion he entered into certain relations with Nicomedes [now comes his attempt to pass it over] of a kind indisputably common at the time in the higher patrician circles."



Further down he tries to console himself of this particular charge by saying that it is a common feature of human nature to believe evil of men who have risen a few degrees above their contemporaries, and laments that it is "repeated through many generations," and winds up with his usual admittance that "this particular accusation against Cæsar gains, perhaps, a certain credibility from the admission that it was the only occasion on which anything of the kind could be alleged against him."

Froude, further in his work, properly contradicts himself when he quotes Suetonius for what the elder Curio said of these matters: "'Omnium mulierum vir et omnium virorum mulier'; he had mistresses in every country which he visited, and he had liaisons with half the ladies in Rome. That Cæsar's morality was altogether superior to that of the average of his contemporaries is, in a high degree, improbable. He was a man of the world, peculiarly attracted to women, and likely to have been attracted by them."

P. 535. "Two intrigues, it may be said, are beyond dispute. His connection with the mother of Brutus was notorious. Cleopatra, in spite of Oppius,<sup>1</sup> was living with him in his house at the time of his murder."

The following is from Oman ("Seven Roman Statesmen," pp. 291 and 292):

"To represent Cæsar, even in his later years, as a kind of saint and benefactor who had lived

<sup>1</sup>Oppius tried to deny Cæsar's adulteries with Cleopatra.



down his early foibles is wholly untrue to the facts of his life. The man is consistent all through his career; the dictator of B. C. 45 was but the debauched young demagogue of B. C. 70 grown older, riper and more wary. Those who represent him as a staid and divine figure, replete with schemes for the benefit of humanity, need to be reminded that at the age of fifty-four, in the year of the victory of Pharsalus, he was ready to lapse into undignified amours with a clever and worthless little Egyptian princess. It is worse still that two years later, aged fifty-six, he should condescend to write and publish his 'anti-Cato.' To pen a satire—and a poor satire at that—on an honest and worthy enemy, whose ashes were hardly yet cold, was worthy of a second-rate society journalist. The monarch of the world was, at bottom, the same man as the clever young scamp whose epigrams and adulteries had scandalized Rome thirty years back." Cæsar was severely condemned in his own age—corrupt as it was—for his extreme immorality. Following is a specimen or two from the poet, Catullus:

P. 22. "That he [Catullus] was not indifferent to public wrongs is proved by the vehemence with which he assailed Cæsar in the plenitude of his power." (Introduction.)

P. 28 ("To Cæsar on Mamurra"). "Who can behold this, who can endure it, save a lewd reprobate, and an extortioner, and a reckless squanderer, that Mamurra should have all the fullness

of trans-Alpine Gaul and farthest Britain? Vicious Cæsar [used in its grossest sense], wilt thou behold and tolerate such things? Thou art a lewd reprobate, and an extortioner, and a reckless squanderer. And shall he now, proud and profuse, perambulate all men's beds, like the white dove of Venus or Adonis? Vicious Cæsar, wilt thou behold and tolerate such things? Thou art a lewd reprobate, and an extortioner, and a reckless squanderer. Is it for this, sole and unrivaled emperor, that thou hast been to the extremest island of the west, that this worn-out lecher of thine should not live in boundless extravagance? 'What matters it?' says thy ill-placed liberality. Has he, then, made away with little? Has he devoured little? First his patrimony was spent; next, the spoil of Pontus; then, thirdly, that of Iberia, which the auriferous Tagur knows. He is the terror of Gaul, the terror of Britain. Why dost thou cherish this wretch? Or what can he do but devour fat inheritances? Was it for thee, sole and unrivaled emperor, that both of you—father-in-law and son-in-law—ruined the world?"

“ON MAMURRA AND CÆSAR”

“No debauchees were better pair'd  
 Than vile Mamurra and his lord;  
 Nor can we think it strange;  
     The Roman's and the Formean's name,  
     With equal infamy and shame  
 Deep staint, no time can change.

“Vicious alike, one couch they press;  
A little learning both possess;  
Both rank adulterers are:  
No debauchees were better pair’d  
Than vile Mamurra and his lord,  
Twin rivals of the fair.”

P. 283:

“ON CÆSAR”

“So little I for Cæsar care,  
Whatever his complexion be,  
That whether dark, or whether fair,  
I vow ’tis all the same to me!”

[REMARK.] Catullus never wrote a good word for Cæsar. He speaks well of Cicero and Cato, however, in the little he says.

Probably no one has dealt with this side of Cæsar’s character more fully than the biographer Suetonius, and he is taken as authority.

“J. Cæsar,” II: “His first campaign was served in Asia, on the staff of the prætor, M. Thermus; and, being dispatched into Bithynia, to bring thence a fleet, he loitered so long at the court of Nicomedes as to give occasion to reports of a criminal intercourse between him and that prince; which received additional credit from his hasty return to Bithynia, under the pretext of recovering a debt due to a freedman, his client.”

XLIX. Further in this Life, Suetonius says that this “stain upon his chastity stuck to him all the days of his life, and exposed him to

much bitter raillery. I will not dwell upon those well-known verses of Calvus Licinius:

“ ‘Whate’er Bithynia and her lord possess’d,  
Her lord whom Cæsar in his lust caress’d.’ ”

“I pass over the speeches of Dolabella, and Curio, the father, in which the former calls him ‘the queen’s rival, and the inner side of the royal couch,’ and the latter ‘the brothel of Nicomedes, and the Bithynian stew.’ I would likewise say nothing of the edicts of Bibulus, in which he proclaimed his colleague under the name of ‘the queen of Bithynia,’ adding that ‘he had formerly been in love with a king, but now coveted a kingdom.’ At which time, as Marcus Brutus relates, one Octavius, a man of crazy brain, and, therefore, the more free in his raillery, after he had, in a crowded assembly, saluted Pompey by the title of king, addressed Cæsar by that of queen. Caius Memmius likewise upbraided him with serving the king at table, among the rest of his catamites, in the presence of a large company in which were some merchants from Rome, the names of whom he mentions. But Cicero was not content with writing in some of his letters, that he was conducted by the royal attendants into the king’s bedchamber, lay upon a bed of gold with a covering of purple, and that the youthful bloom of this scion of Venus had been tainted in Bithynia—but upon Cæsar’s pleading the cause of Nysa, the daughter of Nico-

medes, before the senate, and recounting the king's kindnesses to him, replied: 'Pray, tell us no more of that; for it is well known what he gave you, and you gave him.' To conclude, his soldiers in the Gallic triumph, amongst other verses, such as they jocularly sung on those occasions, following the general's chariot, recited these, which since that time have been extremely common:

“ ‘The Gauls to Cæsar yield, Cæsar to Nicomedes,  
Lo! Cæsar triumphs for his glorious deed,  
But Cæsar's conqueror gains no victor's  
meed.’ ”

L. “It is admitted by all that he was much addicted to women (1), as well as very expensive in his intrigues with them, and that he debauched many ladies of the highest quality; among whom were Posthumia, the wife of Servius Sulpicius; Lollia, the wife of Aulus Gabinus; Tertulla, the wife of Marcus Crassus; and Mucia, the wife of Cneius Pompey. For it is certain that the Curios, both father and son, and many others, made it a reproach to Pompey, ‘that to gratify his ambition he married the daughter of a man upon whose account he had divorced his wife after having had three children by her, and whom he used, with a deep

(1) Cæsar's greatest worshipers have been compelled to admit this. Following is an example of how they do so: Long, in his “Decline of the Roman Republic,” V, says there is “*evidence*, and so much of it, as to Cæsar's licentious habits with women, that we cannot refuse to receive it.”

sigh, to call Ægisthus.<sup>1</sup> But the mistress he most loved was Servilia, the mother of Marcus Brutus, for whom he purchased, in his first consulship, after the commencement of their intrigue, a pearl which cost him six million of sesterces; and in the civil war, besides other presents, assigned to her, for a trifling consideration, some valuable farms when they were exposed to public auction. Many persons expressing their surprise at the lowness of the price, Cicero wittily remarked: 'To let you know the real value of the purchase, between ourselves, Tertia was deducted.' " For Servilia was supposed to have prostituted her daughter, Tertia, to Cæsar (1).

LI. "That he had intrigues, likewise, with married women in the provinces, appears from this distich, which was as much repeated in the Gallic triumph as the former:

" 'Watch well your wives, ye cits; we bring a blade,

A bald-pate master of the wenching trade.

Thy gold was spent on many a Gallic w——e;  
Exhausted now, thou com'st to borrow  
more.' "

<sup>1</sup>Ægisthus, who debauched the wife of Agamemnon while engaged in the Trojan War.

(1) Boissier—"Cicero and His Friends," p. 305: "Servilia, the mother of Brutus, had been the object of one of the most violent passions of Cæsar. She always held a great sway over him and took advantage of it to enrich herself after Pharsalia by getting the property of the conquered, etc. When she became old, and felt the powerful Dictator slipping from her, in order to continue to rule him she favored his amours with one of her daughters—the wife of Cassius,"



LI. "In the number of his mistresses were also some queens; such as Eunöe, a Moor, the wife of Bogudes, to whom and her husband he made, as Naso reports, many large presents. But his greatest favorite was Cleopatra, with whom he often reveled all night until dawn of day, and would have gone with her through Egypt in dalliance, as far as Æthiopia, in her luxurious yacht, had not the army refused to follow him.

"He afterward invited her to Rome, whence he sent her back loaded with honors and presents, and gave her permission to call by his name a son who, according to the testimony of some Greek historians, resembled Cæsar both in person and gait. Mark Antony declared in the senate that Cæsar had acknowledged the child as his own, and that Caius Matias, Caius Oppius and the rest of Cæsar's friends knew it to be true. . . .

"Helvius Cinna, tribune of the people, admitted to several persons the fact that he had a bill ready drawn, which Cæsar had ordered him to get enacted in his absence, allowing him, with the hope of having issue, to take any wife he chose, and as many of them as he pleased; and to leave no room for doubt of his infamous character for unnatural lewdness and adultery, Curio, the father, says, in one of his speeches: 'He was every woman's man, and every man's woman.' " (1) These are the accounts Suetonius gives us of Cæsar's personal character.

(1) Cæsar, when accused of being a woman, made no attempt to deny it, but retorted (XXII) " "Semiramis former-



Montaigne, p. 363, in speaking of men dominated by this passion, says of Cæsar: "The sole example of Julius Cæsar may suffice to demonstrate to us the disparity of those appetites, for never was man more addicted to amorous delights than he." Further on: "Besides his wives, whom he had four times changed, without reckoning the amours of his childhood with Nicomedes, king of Bithynia, he had the maidenhead of the renowned Cleopatra, queen of Egypt; witness the little Cæsario that he had by her. He also made love to Eunöe, queen of Mauritania, and at Rome to Posthumia, the wife of Servius Sulpicius; to Lollia, the wife of Gabinus; to Tertulla, the wife of Crassus, and even to Mucia, wife to the great Pompey.

"So that," he concludes, "I have reason, methinks, to take him for a man extremely given to this debauch, and of a very amorous constitution; but the other passion of ambition, with which he was exceedingly infected, arising in him to contend with it, it was soon compelled to give way."

Montaigne has summed up in a few words what most historians state to have been the two dominating passions of this man. Great as was Cæsar's sexual passion, and the world does not record a worse case, yet greater was his lust for power, which meant the loss of his country's liberties and the infinitely bad influence his life has upon succeeding posterity.

ly reigned in Assyria, and the Amazons possessed great part of Asia.'"

## MORAL CHARACTER OF CÆSAR

### PART II

Appian ("Roman History," Vol. II, B. II, chap. II): "Cæsar, who had been chosen prætor for Spain, was detained in the city by his creditors, as he owed much more than he could pay, by reason of his political expenses. He was reported as saying that he needed 25,000,000 sesterces (\$1,250,000), in order to have nothing at all. However, he arranged with those who were detaining him as best he could and proceeded to Spain. Here he *neglected* the transaction of public business, the administration of justice, and all matters of that kind, because he considered them of no use to his purpose, but he *raised an army* and attacked the independent Spanish tribes one by one until he made the country tributary to the Romans."<sup>1</sup>

Dio's account of the beginning of this war is similar: "He was eager for glory, emulating Pompey and his other predecessors who at one time had held great power, and he harbored no small designs; it was his hope, in case, at that time, he accomplished anything, to be

<sup>1</sup>Nobody asked him to do this; it served his personal ambition to do it.

immediately chosen consul and show the people deeds of magnitude. That hope was based more especially upon the fact that in Gades, when he was prætor, he had dreamed of intercourse with his mother, and had learned from the seers that he should come to great power. Hence, on beholding there a likeness of Alexander, dedicated in the temple of Hercules, he had given a groan, lamenting that he had performed no great work as yet.

“Accordingly, though he might, as I have said, have been at peace, he took his way to Mount Herminium and ordered the dwellers on it to move into the plain, pretendedly that they might not rush down from their strongholds and plunder, but really because he well knew that they would never do what he asked, and that, as a result, he should get a cause for war. This also happened.”<sup>1</sup> And there, reader, you have the way Cæsar began the war in Spain.

After he had defeated these tribes in Spain, and had taken away their wealth, “he thought,” as Dio says, “he had gained a sufficient means of access to the consulship.” Appian says that after the war “he sent much money to the public treasury at Rome. For these reasons the senate awarded him a triumph.” Further down: “As Cæsar was very anxious to secure the office [of consul], and his procession [for his intended triumph] was not yet ready, he sent to the senate and asked permission to stand for the consulship while absent.”

<sup>1</sup>Dio's "Roman History," B. 37, chap. 52.

All readers of Roman history know how this was resisted by Marcus Cato, who used up the whole day in speaking; how Cæsar gave up his triumph, entered the city, formed the Triumvirate and had himself *forced* into the consulship.

“The senate had its suspicions of them [Triumvirate], and elected Lucius Bibulus as Cæsar’s colleague, to hold him in check.” (B. II, chap. II, s. 10.) “Strife sprang up between them immediately, and they proceeded to arm themselves secretly against each other.”

After Cæsar had formed the Triumvirate, and had himself put into the consulship, he proceeded to manage that office as if he owned it. Appian says of it (B. II, chap. II):

“Cæsar, *who was a master of dissimulation*, made speeches in the senate to the interest of harmony with Bibulus, as though he were taking care lest harm should come to the Republic from their disagreement. As he was *believed to be sincere*, Bibulus was thrown off his guard. While Bibulus was unprepared, and suspecting nothing, Cæsar secretly got a large band of soldiers in readiness and brought before the senate measures for the relief of the poor by the distribution of the public land to them. The best part of this land, around Capua, which was leased for the public benefit, he proposed to bestow upon those who were the fathers of at least three children, by which means he *bought* for himself the favor of a multitude of men.”

Middleton, p. 367: “M. Calpurnius Bibulus was

joint consul with J. Cæsar, A. U. 694. The senate secured the election of the former in order to his being a check to the ambitious designs of his colleague; and it was thought of so much importance to the Republic that he should be chosen that even Cato did not scruple upon this occasion to employ methods of bribery for that purpose. But Bibulus, after many vain efforts of patriotism, and being grossly insulted in the forum by Cæsar's mob, at length withdrew from the functions of his office and voluntarily confined himself (as Suetonius relates) to his own house; though, by the expression which Tully here uses, it rather seems as if Cæsar had employed some force to keep him there. After which, as the same historian informs us, Cæsar governed the Republic without control."<sup>1</sup>

Oman: "His consulship was a sort of carnival of illegality and mob law, which made a fitting close to the whole of his demagogic career. He violated every rule of the constitution with a cheerful nonchalance that surprised even his own lieutenants. He openly displayed armed men in the Comitia; he not only drove away the partisans of the senatorial party by force—that was now the ordinary rule in domestic politics—but arrested and hurried off in custody everyone who dared to speak against his

<sup>1</sup>Suetonius relates (chap. XX), of this circumstance, "that some wags, when they signed any instrument, as witnesses, did not add 'in the consulship of Cæsar and Bibulus,' but, 'of Julius and Cæsar'; putting the same person down twice, under his name and surname."

proposals—even the respectable Cato himself. His crowning act of illegality took place at the passing of his Agrarian Laws: when Bibulus put up three tribunes to veto it, Cæsar quietly disregarded them, and proceeded with his business. The Optimate consul sprang to his feet and began declaiming to the people that the whole proceedings were null and void, and that his colleague was violating the most fundamental laws of the constitution. Cæsar had him seized by his lictors, bundled him off the rostra, and told the attendants to see that no harm happened to him and to turn him loose in some quiet street. Cato and the three dissentient tribunes were treated in the same unceremonious fashion. Then Cæsar bade the proceedings go on, and passed his law! *If ever, majestus, the open and deliberate commission of high treason took place at Rome, this was the occasion.* A magistrate had disregarded the veto of his own colleague and of three tribunes, and had finally laid violent hands on their sacrosanct persons and expelled them from the Assembly. The Optimates wondered that the sky did not fall then and there. But nothing happened, and Cæsar declared his bill to be law, and carried out its provisions.”<sup>1</sup>

Plutarch: “About this time Cæsar returned from his government [of Spain] to solicit the consulship. Finding Crassus and Pompey again at variance, he would not apply to either in

<sup>1</sup>“Seven Roman Statesmen.”



particular, lest he should make the other his enemy; nor could he hope to succeed without the assistance of one of them. In this dilemma he determined, if possible, to effect a good understanding once more between them. For which purpose he represented 'that by leveling their artillery against each other they raised the Ciceros, the Catulli and the Catos; who would be nothing, if they were once real friends, and took care to act in concert. If that were the case,' said he, 'with your united interests and counsels you might carry all before you.'

"These representations had their effect; and, by joining himself to the league, he formed that invincible triple compact which ruined the senate and the people of Rome. Not that either Crassus or Pompey gained any advantage from their union; but Cæsar, by the help of both, climbed to the highest pinnacle of power."<sup>1</sup>

In his "Life of Pompey," Plutarch says of the formation of this secret agreement: "At this time Cæsar, returning from his province, undertook an affair, which rendered him very popular at present, and in its consequences gained him power, but proved a great prejudice to Pompey and to the whole commonwealth. He was then soliciting his first consulship, and Crassus and Pompey being at variance, he perceived that, if he should join the one, the other would be his enemy of course; he therefore set himself to reconcile them. A thing which seemed

<sup>1</sup>"Life of Crassus."



honorable in itself and calculated for the public good; but the intention was *insidious*, though deep-laid and covered with the most refined policy. For while the power of the senate was divided it kept it in an equilibrium, as the burden of a ship properly distributed keeps it from inclining to one side more than another; but when the power came to be all collected in one part, leaving nothing to counterbalance it, it overset and destroyed the commonwealth."

Cæsar's power of deceiving, in this matter, is best brought out by Plutarch in his Life of that character: "As soon as he had entered the city he went to work upon an expedient that deceived all the world except Cato. It was the reconciling of Pompey and Crassus, two of the most powerful men in Rome. By making them friends Cæsar secured the interests of both to himself and, while he seemed to be doing an office of humanity, *he was undermining the constitution*. For it was not what most people imagine, the disagreement between Cæsar and Pompey, that produced the Civil War, but rather their union: they first combined to ruin the authority of the senate, and, when that was effected, they parted, to pursue each his own designs. Cato, who often prophesied what would be the consequence, was then looked upon as a troublesome and overbusy man; afterward he was esteemed a wise, though not a fortunate, counsellor."

Of the formation of this compact Florus says; "Crassus happened, at that time, to be

distinguished for family, wealth and honor, but was desirous to have his power still greater. Caius Cæsar had become eminent by his eloquence and spirit and by his promotion to the consulate. Yet Pompey rose above them both. Cæsar, therefore, being eager to acquire distinction; Crassus, to increase what he had got, and Pompey to add to his, and all being equally covetous of power, they readily formed a compact to seize the government. Striving, accordingly, with their common forces, each for his own advancement, Cæsar took the province of Gaul, Crassus that of Asia, Pompey that of Spain. They had three vast armies, and thus the empire of the world was now held by these three leading personages."<sup>1</sup>

Dio Cassius, after saying that Cæsar had reconciled Pompey and Crassus, continues: "He did not believe that without them he could either attain permanent power or fail to offend one of them some time, and had equally little fear of their harmonizing their plans, and so becoming stronger than he. For he understood perfectly that he should master other people immediately through their friendship, and a little later master them through the agency of each other. And so it was."

After explaining that this compact was of the most secret sort, Dio gives the following significant passage: "Yet Heaven was not ignorant of their doings, and it straightway revealed

<sup>1</sup>Sallust—"Florus and V. Paternulus," B. IV, chap. II,

plainly to those who could understand any such signs all that would later result from their domination. For, of a sudden, such a storm came down upon the whole city and all the land that quantities of trees were torn up by the roots, many houses were shattered, the boats moored in the Tiber, both near the city and at its mouth, were sunk, and the wooden bridge destroyed, and a small theatre built of timbers for some assembly was overturned, and in the midst of all this great numbers of human beings perished. These portents appeared in advance—an image, as it were, of what should befall the people both on land and on water.”<sup>1</sup>

The forming of this compact was the thing that gave Cæsar the consulship and the province of Gaul, and was the event from which “*all the Roman writers date the origin of the civil wars which afterward ensued, and the subversion of the Republic in which they ended.*”<sup>2</sup>

Florus tells us that when that secret compact was formed between Cæsar, Pompey and Crassus these men divided the world between them, Cæsar taking Gaul. Of the latter circumstance Suetonius tells, which we will give in the words of Middleton, p. 86: “But Cæsar, who valued no law or custom which did not serve his purpose, without any regard to the senate applied himself to his better friends, the people; and by his agent, Vatinius, procured from them, by a new and extraordinary law, the grant of Cisal-

<sup>1</sup>“Roman History,” B. 37, chap. 58.

<sup>2</sup>Middleton—“Life of Cicero,” p. 78.

pine Gaul, with the addition of Illyricum, for the term of five years. This was a cruel blow to the power of the senate and a direct infringement on the old constitution, as it transferred a right to the people which they had never exercised or pretended to before. It convinced the senate, however, that all opposition was vain; so that when Cæsar soon after declared a desire to have Transalpine Gaul added to his other provinces they decreed it to him readily themselves, to prevent his recurring a second time to the people and establishing a precedent so fatal to their authority."

Plutarch, after speaking of Pompey's success, says of Cæsar: "In the meantime the wars in Gaul lifted Cæsar to the first sphere of greatness. The scene of action was at a great distance from Rome, and he seemed to be wholly engaged with the Belgæ, the Suevi and the Britons; but his genius all the while was privately at work among the people of Rome, and he was undermining Pompey in his most essential interests. *His war with the barbarians was not his principal object.* He exercised his army, indeed, in those expeditions, as he would have done his own body in hunting and other diversions of the field, by which he prepared them for higher conflicts, and rendered them not only formidable but invincible."<sup>1</sup> The ancient authorities, it must be remembered, agree on these things, and couch them in language that makes

<sup>1</sup>"Life of Pompey."

that of the modern historians, although the latter say the same things, look tame. The following is typical of the latter:

Oman ("Seven Roman Statesmen"): "It has only to be remembered that his final object was not so much the conquest of Gaul as the building up for himself of an unrivaled military reputation and a devoted army."

Boissier has a significant passage on this matter that lacks weight no less than it does authority: "Cæsar's plans were settled even before he entered public life; in his youth he had formed the design to become master. That, at least, was the opinion of *all the historians of antiquity*."<sup>1</sup> He then proceeds to speak of a letter that Cicero had written, etc. Then, speaking of the Gallic war directly, he says, p. 228: "Cæsar had evidently formed the plan of making himself master without employing arms; he reckoned upon destroying the Republic by a slow and internal revolution and by preserving, as much as possible in so illegal an attempt, the outward form of legality. By multiplying dissensions, by becoming the secret accomplice of Catiline and Clodius, he wearied timid republicans of a too-troubled liberty and prepared them to sacrifice it willingly to repose. He hoped in this way that the Republic, shaken by these daily attacks, which exhausted and tired out its intrepid defenders, would at last fall without noise and without violence. But, to our

<sup>1</sup>"Cicero and His Friends," p. 227.

great surprise, at the moment when this skillfully planned design seemed on the point of succeeding, we see Cæsar suddenly give it up. After that consulship in which he had governed alone, reducing his colleague to inaction and the senate to silence, he withdraws from Rome for ten years, and goes to attempt the conquest of an unknown country. What reasons decided him to this unexpected change? We should like to believe that he felt some disgust for that life of base intrigues that he led at Rome, and wished to invigorate himself in labors more worthy of him; but it is much more likely that, after having seen clearly that the Republic would fall of itself, he understood that he would require an army and military renown to gain the mastery over Pompey. It was then, without enthusiasm, without passion, designedly and on calculation, that he decided to set out for Gaul." We repeat that this view is stated by the ancient authorities without exception, and it is from them that we get our knowledge of these matters."

After Cæsar set out for Gaul he had an army dependent on him, which De Quincey well explains ("The Cæsars," p. 52): "It is remarkable that, even in his character of commander-in-chief, when the number of legions allowed to him for the accomplishment of his mission raised him for a number of years above all fear of coercion or control, he persevered steadily in the same plan of providing for the day when he might need assistance not *from* but *against* the state. For amongst



the private anecdotes that came to light under the researches made into his history, after his death, was this: that soon after his first entrance upon his government in Gaul he had raised, equipped, disciplined and maintained, from his own private funds, a legion amounting perhaps to six or seven thousand men who were bound by no sacrament of military obedience to the state, nor owed fealty to any auspices except those of Cæsar."

Having Gaul allotted to him, and raising an army depending upon himself, his next step was to secure active employment. He did not hesitate long. He gave as his reason for commencing hostilities in Gaul that he wished to protect the Gauls from the Germans. Cato said, at the time, that he was raising and drilling an army to eventually overthrow the Roman commonwealth.

Long speaks of his getting territory, and says if he could not find he could create active employment.

That he did create active employment is made clear to us by the writers who have written on this period of Roman history.

Plutarch says of the beginning of the Gallic War, in "The Life of Cato": "Cæsar had fallen upon the Germans, *though at peace with the Romans*, and slain 300,000 of them."

Suetonius says of the beginning of this war ("J. Cæsar," XXIV):

"From this period [after collecting army] he declined no occasion of war, however unjust



and dangerous; attacking, without any provocation, as well the allies of Rome as the barbarous nations which were its enemies; inso-much that the senate passed a decree for sending commissioners to examine into the condition of Gaul."

Dio Cassius says the following of the beginning of this war, and with this let us end, so as not to take up any unnecessary space ("Roman History," B. 38, chap. 31): "*Cæsar found no hostility in Gaul: everything was absolutely quiet.* The state of peace, however, did not continue, but to one war which at first arose against him another was added, so that his greatest wish was fulfilled, of making war against and setting right everything at once."

A glance at the causes of these wars in Gaul, according to Cæsar's own account, will show how little provoked they were.

In the first war Cæsar took it upon himself to chastise what he considered the over-aggressive Germans.

In the second war, "while Cæsar was in winter quarters in Hither Gaul frequent reports were brought to him, and he was informed by letters from Labienus that all the Belgæ were entering into a confederacy against the Roman people." That was all Cæsar needed, and the war began.

Third war, Gauls uprising. Sufficient evidence, dear reader, for Cæsar to commence hostilities.

In the following year (fourth war) the Usipetes and Tenchtheri had crossed the Rhine.

The motive for crossing the river was that, having been for several years harassed by the Suevi, they were constantly engaged in war, and hindered from the pursuits of agriculture. Cæsar considered this sufficient cause, firstly, to punish the Tenchtheri and Usipetes for being driven from Germany, and secondly, to chastise the Suevi for doing so. War was the result. In the fifth year the reason he does not have war with the Pirustæ is because he successfully bullied them; they gave hostages to prevent Cæsar from "visiting their state with war." In this year he again invades Britain, which he had tried the year before, when he gives the reason that the Britons had helped the Gauls in their wars. (B. IV, chap XX.)

He does not tell us how many armies, what amount of cavalry and how much provisions the Britons had sent to the Gauls since the preceding year, but, at any rate, he deemed it necessary to again see the Britons.

Cæsar's reason, of course, has no weight; Cæsar invaded Britain for the same reason that he crossed the Rhine.

Plutarch: "His true nature was an avidity of fame, to be the first Roman that ever crossed the Rhine in a hostile manner."

In the sixth year Cæsar raises additional forces and starts warfare because, like the criminal that kills on suspicion, he "*expects* a greater commotion in Gaul." That is the way Cæsar began his wars.

The wars in Gaul are designated the "Gallic

War." They should not be, because they were not connected, but were a series of wars. Strange as it may seem, at the end of each winter the Gauls and Germans would become mischievous, and it would become necessary to "spank" them.

We know, however, that Cæsar forced the war in Spain during his prætorship, in order to obtain military glory and a bunch of money to pay off his debts. We will conclude correctly when we say that this and the purpose of drilling his army to eventually overthrow the constitution of his country was the cause of the wars in Gaul.

As the causes of the Civil War have already been shown, we have now reached a point where we can make a statement that should carry weight.

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*His making war in Spain* and extorting money from its inhabitants was done to secure to himself military glory and the consulship.

The consulship was secured in order to be in a position to have the province of Gaul given him. The plots and conspiracies in which he was involved at Rome were used to weaken the government which he was planning to overthrow.

The province of Gaul was made use of in building up an army which was trained by and devoted to him.

The Civil War was forced upon his own country by Julius Cæsar, in order to fulfill his dream

of universal dominion which he had planned for from his youth, regardless of the detriment it caused his countrymen and the number of lives lost and suffering it caused humanity.

This surely is a plain and all-embracing passage, but it can afford to be so, for it has *all the historians of antiquity* and the greatest of the modern historians back of it.

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In concluding we will give a passage or two, to verify what has already been said, and at the same time show the strength of language used concerning this character.

Middleton ("Life of Cicero," p. 547): "It is certain that the Republic was well nigh reduced to a state of total anarchy when Cæsar usurped the command, but it is equally certain that *he himself had been the principal author and fomentor of those confusions* which rendered an absolute authority the only possible expedient for reducing the commonwealth into a state of tranquillity and good order. If this be true [and it is], it seems no very intricate question to determine what verdict ought to be passed upon Cæsar."

Same writer, p. 221: "Thus fell Cæsar on the celebrated Ides of March, after he had advanced himself to a height of power which no conqueror had ever attained before him; though to raise the mighty fabric he had made *more desolation in the world than any man per-*

*haps who had ever lived in it.* He used to say that his conquests of Gaul cost about 1,200,000 lives, and if we add the civil wars to the account they could not cost the Republic much less in the *more valuable blood of its best citizens.* Yet, when through a perpetual course of faction, violence, rapine and slaughter, he made his way at last to empire, he did not enjoy the quiet possession of it above five months."

Arnold ("History of The Roman Commonwealth," p. 367), in summing up the life and character of this man, says of him: "If from the intellectual we turn to the moral character of Cæsar, the whole range of history can hardly furnish a *picture of greater deformity.* Never did any man occasion so large an amount of human misery with so little provocation. In his campaigns in Gaul he is said to have destroyed 1,000,000 of men in battle and to have made prisoners 1,000,000 more, many of whom were destined to perish as gladiators, and all were torn from their country and reduced to slavery. The slaughter which he occasioned in the civil wars cannot be computed; nor can we estimate the degree of suffering caused in every part of the empire by his spoiliations and confiscations, and by the various acts of extortion and oppression which he tolerated in his followers. When we consider that the sole objects of his conquests in Gaul were to *enrich himself* and to discipline his army, that he might be enabled the better to *attack his country;* and that

the sole provocation on which he commenced the Civil War was the resolution of the senate to recall him from a command which he had already enjoyed for nine years, after having *obtained it in the beginning by tumult and violence*; we may judge what credit ought to be given him for his clemency in not opening lists of proscription after his sword had already cut off his principal adversaries and leveled their party with the dust" (1).

"His camp," says the same historian (p. 224), "presented a place of refuge to the needy, the profligate, the debtors, and even the criminals, who found it convenient to retreat from the capital (2).

"When it is remembered that the object of all this profusion was the enslaving of his coun-

(1) Speaking of Cæsar not proscribing his enemies and showing clemency toward them, Arnold speaks as follows (p. 332): "After the deaths of Pompey, of Scipio, of L. Domitius, of M. Bibulus, of L. Lentulus and M. Cato, and of all the most eminent citizens of the commonwealth, whom could Cæsar wish to proscribe?"

Further down: "If he had wished to get rid of all those whose interests were incompatible with his own, he must have destroyed every free citizen in the empire. Cæsar's policy was to draw a veil over the past, as far as possible; and conciliate, by an *apparent* clemency, those whom he held in subjection."

(2) That Cæsar's army, both in the Gallic and the Civil Wars, was made up of the criminals, obnoxious and profligates of all Italy, we infer is well known. There were two reasons for this: Firstly, these men were out of employment, and had a poor or no home and were, therefore, more easily pressed into his service by promises of plunder; secondly, only men of criminal tendencies could be used in the purposes he wished to use them; good men would never have done in securing his ends.

try, and that the means which enabled him to practise it were derived from the unprovoked pillage of the towns and temples of Gaul and the sale of those unfortunate barbarians who, in the course of his unjust wars, became his prisoners, it may be justly doubted *whether the life of any individual recorded in history was ever productive of a greater amount of human misery, or has been marked with a deeper stain of wickedness.*"



# TRAITS OF CÆSAR'S CHARACTER AND EFFECT OF THIS TYPE OF MEN UPON WORLD

## THE ARGUMENT

The reason for some ridiculous statements concerning Cæsar's life and career. Those who have been influenced by these statements. Comedian Froude says some more humorous things. Traits of Cæsar's character by the author. Some of these traits in detail. Cæsar's policy in making use of inferior men. Cæsar's career was concentrated within the circle of his own life. The difference of character in Cato, Cicero, and Cæsar, as shown in their belief in an after life. Mommsen kindly convicts Cæsar. Great men are the leaders and models for the rest of humanity; it, therefore, is important what those men themselves are. The kind of a great man Cæsar was. Effectiveness one of the dominant qualities in this character. The question of his genius. This type of men cannot build the standard of the human race. A question or two concerning this type of men and the standard of humanity. An incident at a club.

THE worshipers and followers of Cæsar have stated that Cæsar was "divinely sent" to be a savior of society, that he was the founder of the Holy Roman Empire, that he paved the way for Christianity! We will not take up space in giving the writers who have rejected these statements and made them look ridiculous, but will do what is better, namely, get directly at the origin of these assertions.

The followers of Cæsar, knowing the impossibility of defending Cæsar's life, motives, and means, have refrained from explaining and examining them entirely, and have come forth on the other side with the absurd, ridiculous, out-of-place declaration that he was divinely sent! But the absurdity of this apparently insane declaration can be seen when we remember that this is the only argument (if such a thing can be called an argument) that Cæsar's followers have been able to set forth in defense of Cæsar's enormous personal vices and his treason against his country. All can then understand, let us repeat, why so depraved a character should be deified.

The fact to be emphasized is that those who have defended Cæsar have kept scrupulously away from his life, his motives, and his means, and, in trying to find a means of defense for him, have gone to the absurd lengths of deifying him, which is the only defense they have ever made that has had any weight, because *it has worked upon the ignorant, unlearned, uncultivated minds of the masses*, but is a thing, in

reality, that is as hollow as the inside of a circle.

Froude, among those who have attempted to defend Cæsar, has been the most extravagant in his statements, and has certainly made the greatest mess of it. In speaking of the empire under the Cæsars, Froude would have us believe it was not far from idealic, and says, as a boost for Cæsar, that if this condition had not existed "Christianity must have been stifled in its cradle."<sup>1</sup> What think you of that, Christians? It shows one thing, namely, to what absurd lengths the worshipers of a man can be carried. But we have compassion on Froude; for, in his statement, he seems to have a concern for Christianity, and we wish to console him with the fact that Christianity will not be stifled that easily.

Froude compares Christ and Cæsar when he says: "Strange and startling resemblance between the fate of the founder of the kingdom of this world and of the Founder of the kingdom not of this world."<sup>2</sup> He goes on to say: "Each was denounced for making himself a king; each was maligned as the friend of publicans and sinners; each was betrayed by those whom he had loved and cared for; each was put to death; and Cæsar, also, was believed to have risen again and ascended into heaven and become a divine being."

Froude gets his statement of the divinity of Cæsar from a passage in Suetonius, which fol-

<sup>1</sup>Froude's "Cæsar," p. 548.

<sup>2</sup>Ibid, p. 549.

lows: "He was ranked among the gods, not only by a formal decree, but *in the belief of the vulgar*. For during the first games which Augustus, his heir, consecrated to his memory, a comet blazed for seven days together, rising always about eleven o'clock, and it was supposed *to be the soul of Cæsar*, now entered into heaven."<sup>1</sup>

We wish to repeat a thing that has been spoken of before, and which cannot be overemphasized; namely, it was the vulgar, the simple-minded, ignorant people upon whom Cæsar, his friends and his worshipers have worked, both in his own time and upon posterity, and who gave credit to such ridiculous circumstances.

These men of the Cæsar type are devoid of sentiment, do not possess a developed imaginative faculty, are wanting in moral sense; in short, are devoid of the higher mental faculties which enable men to approach the divine. Action was the whole thing with him; he was *not* a great thinker. His plans, although on a large scale, were very simple and very plain; they were not the result of thought, but of passion. He used identically that kind of thought that a criminal uses in planning out in detail the murder of a man!

Passion (evil passion) spurred him on in all his projects, his thought was subservient to his passion; if there were mistakes, the animal was there to cover them. Power was his great am-

<sup>1</sup>"J. Cæsar," chap. LXXXVIII.

bition, and this, it can plainly be seen, was based upon fear. Fear, we repeat, was the foundation upon which his power was built, for it was by infusing it into those under him that he controlled them.

Fear has a depressing and deadening effect upon men, but they that employ it are not concerned about that; whoever is depressed is submissive, and that is the point they seek. But the point is, what light can spring from fear, what good is derived from it? Flowers do not grow in the dark, nor will anything ever spring from the human heart oppressed with fear. And so it is even with this man's followers. Cæsar is not loved, he is *feared*—feared on account of his position. Those that pretend to have love for him do not love the man but the *type* of man he represents, which is self-love.

Probably the two most prominent traits in these men of the Cæsar type are their power of destructiveness and the faculty of secretiveness. The former power is used to pull down the merits and works of others and to minimize the actions of their opponents. Their gain and glory is attended not by setting themselves above that which is already up, but by tearing down all that is up, and setting themselves on top of it. It thus becomes manifest, does it not, that when these men flourish all others go down?

Cæsar's secretive faculty was strongly marked and was shown in his ability to hide his real designs and purposes, in his shrewdness, duplicity and deception. His approach to important

matters was always indirect, his real feelings and passions never manifested themselves openly, but always in secret; the murder of Vettius and Lucius Cæsar being the best examples.<sup>1</sup>

His appearance of justice and sincerity was better than any honest man could ever attain to, and was one of the means of his falseness being discovered! These traits were paraded by him as a matter of policy, in order to draw people away from his real designs, but in his eagerness to do this he overdid the thing.

Force, one of his prominent qualities, was balanced by sharpness, and his boldness by caution.

One of the best examples of his duplicity was when he shed tears over Pompey's head, and shortly afterward, upon his defeat of Pharnaces, saying that Pompey did not do so much by conquering men<sup>2</sup> that he could conquer with such extreme ease. Probably the best example of his deception was in drawing Pompey into the Triumvirate. Cæsar, who formed the scheme, easily saw that the chief advantage of it would necessarily rebound to himself. He knew that the old enmity of the other two, though it might be palliated, could never be healed without leaving a secret jealousy between them; and as, by their common help, he was soon to make himself superior to all others, so by managing the one against the other he hoped to gain a superiority, also, over them both.<sup>3</sup>

<sup>1</sup>"Dio Cassius," B. 43, chap. 12.

<sup>2</sup>Pharnaces was the son of Mithridates; the latter had been conquered by Pompey.

<sup>3</sup>Dio Cassius—"Roman History," B. 37, chap. 56.



Middleton, p. 85: "Pompey, by his alliance with Cæsar, lent his authority to the nursing up of a rival, who gained upon him daily in credit, and grew too strong for him at last in power. The people's disaffection began to open his eyes and make him sensible to his error; which he frankly owned to Cicero, and seemed desirous of entering into measures with him to retrieve it. He saw himself on the brink of a precipice, where to proceed was ruinous, to retreat ignominious: the honest were become his enemies, and the factious had never been his friends; but though it was easy to see his mistake it was difficult to find a remedy. Cicero pressed the only one which could be effectual—an immediate breach with Cæsar—and used all arguments to bring him to it. But Cæsar was more successful, and drew Pompey quite away from him [Cicero], and, *having got possession, entangled him so fast that he could never disengage himself until it was too late.*"

It should be remembered this attempt of Pompey to get away from Cæsar was made before the latter allotted to himself the province of Gaul.

This man's powers of deception were great; but this very fact makes it the more difficult to deny them. With exceptions (Cato and Cicero) Cæsar deceived the Roman world in his own time as to his real character and purposes, and they were not discovered until he had made himself Dictator. The people (that is, the masses



and the senate) now were made aware of this man's real intentions, with the known result.

Another faculty that was openly manifested in the life of this man was his propensity to punish men for what he considered the "evil in men." Now, if this were true, why did he not start with himself? The fact, dear reader, is that every Roman was "evil" in the eyes of Cæsar, that came into conflict with his own purposes. A trait that this propensity gave birth to was one that is well developed in criminals and desperadoes, namely, to shoot a man on suspicion. Cæsar never waited for evidence; he acted on suspicion, and sometimes did not have even that.

An analysis of Cæsar's practices and the means employed by him give us an insight into the character of the man not to be obtained otherwise.

Cæsar not only never made an attempt to check the weaknesses of others, but encouraged them by making use of them as a means to gain his own purposes. He, all his life, made use of the weaknesses of his subordinates to gain his own desires; if a man's vanity could not be tickled he was offered gold, rank was given to the ambitious; if women were a man's weakness, they were accordingly furnished. In this manner, *the worst principle a man can make use of*, Julius Cæsar used unsparingly throughout his career.

Most historians have remarked that he made use of only inferior men, usually beings of mean

ability, that he harbored criminals and profligates, and when in power raised foreigners to high positions in the Government. His worshipers have said that he thus showed sympathy for the weak and unfortunate and, therefore, it was a generous act. Let us see if it was. Could Cæsar possibly have done anything which would secure more control over the senate and the different offices of the Government than by himself filling them up with Gauls and foreigners rather than *his own discontented* countrymen? That is the way Julius Cæsar “helped the unfortunate.” This is characteristic of bad men in power. They do not raise the worthless and the unknown for the benefit of the latter; but, being better able to use them as tools than men of worth and ability, by giving them appointments, *they make their own power more secure.*

It is to be remarked that selfish men, who are always evil, look with satisfaction upon inferior persons (mentally and morally), for they can use the latter for their own purposes. On the other hand, there has never existed one of these men who did not look with an evil eye upon all men of ability and merit, and who did not do everything in his power to drag them down. Is this beneficial to humanity? Is there a greater drawback, a worse weight upon mankind than those men? Napoleon is a good example. Warfare went up with him at the head, whereas literature went down.

Cæsar employed, in his army, a system of rewards and punishments that is typical of this

type of men. It was done to induce his men to exert themselves to the utmost and to make them all have respect for their leader. "Sometimes," Suetonius relates, "after a great battle ending in victory, he would grant them a relaxation from all kinds of duty, and leave them to revel at pleasure; being used to boast 'that his soldiers fought none the worse for being well oiled.'"<sup>1</sup> Cæsar's so-called "generosity to the vanquished" has been made much of by his worshipers. Probably it has been done unwisely, for it has attracted the notice of many who would have otherwise passed it unnoticed.

In the biography of M. Forsyth there is this passage: "Let those who, like De Quincey, Mommsen and others, speak disparagingly of Cicero, and are so lavish in praise of Cæsar, recollect that Cæsar never was troubled with a conscience."

Crassus and Pompey occasionally showed what, in criminal language, is called "a yellow streak"—that is, a sign that they had a conscience. Crassus did so when his heart failed him in appearing at the first conspiracy; Pompey several times did so. But the fact that these men did show signs of that state of mind is to their honor. It showed that their conscience, that which is the life of a man, although blunted, yet had a spark of existence.

Cæsar could commit crimes that the other two together could not equal, but he never showed the slightest glimmer of a conscience.

<sup>1</sup>"J. Cæsar," LXVII.

Cæsar's thoughts were concentrated within the circle of his own life. He worked not for the future, nor regarded the past. It was natural, then, was it not, that this characteristic of his nature, combined with his immoral character, should not put credit in an after-life?

His belief, as expressed in his own words: "What is, indeed, the truth, that in trouble and distress, death is a relief from suffering, and not a torment; that it puts an end to all human woes; and that, beyond it, there is no place either for sorrow or joy."<sup>1</sup>

Attempts have been made to defend this belief, saying that he lived in an immoral age, etc., but they are too thin to handle. Cæsar did not believe in an after-life, because he did not wish that there should be any. He did not care to take the consequences of his enormous personal sins and public crimes. Cæsar was an Epicurean and a worldly man, and that is the reason he held no belief in an after-life.

Cato and Cicero both held a different opinion on this matter, for they held a belief in an after-life, and the lives and careers of these two, in contrast with that of Cæsar, is a lesson from which mankind can profit.

Mommsen says of Catiline that he was ("Roman History") "one of the most nefarious men in that nefarious age; his villainies belong to the criminal records, not to history." And then he compares Cæsar to him. P. 239: "Cæsar had been little more than what Catiline was.

<sup>1</sup>Sallust's "Catiline."

The chief of a political party which had dwindled almost into a club of conspirators." Then he speaks of Curio, and compares those two. P.471: "Although Curio had no military experience and was notorious for his dissolute life, there was a spark of Cæsar's own spirit in the fiery youth. He resembled Cæsar, inasmuch as he had drained the cup of pleasure to the dregs." (Mommsen goes on and tells in what other ways Curio resembled Cæsar.) Mommsen does well in comparing such men as Catiline and Curio with Cæsar, but did he realize, when he did so, that he condemned Cæsar?

Schlegel, like Mommsen, also brings out the resemblance of Cæsar to Catiline and his hatred of Marcus Cato. In fact Cæsar himself admitted it, but in doing so he unknowingly emphasized the two types of men upon which depends the standard of mankind.

Is not the world to be judged by its men? Then is not the standard of the world to depend upon its first men? Many have said that "the world is evil." It is only such in that it is judged by its evil men. Therefore, is it beyond the comprehension of any to see that it is neither proper nor profitable that evil men should make up the standard of the human race?

As great men are regarded as the leaders of mankind, and therefore decide what humanity shall be, it is of infinite importance what those great men themselves are.

Cæsar is called a great statesman and politician because he could cheat, falsify, deceive and

bribe better than anybody else; called a great general because he could use more perfidy, trickery and slaughter more of humanity than any other general; called a great writer because he could speak of unprovoked wars against foreign nations, and forcing war upon his own country in a quiet, unpretending style. Are those kind of great men beneficial to humanity?

But to come more directly to the character of our subject: There is in this character with which we deal no beauty, no sentiment, no scruples, no virtue. No, absolutely none. Everything is effectiveness, and that is concentrated with great intensity upon himself, and himself alone. Aside from this effectiveness there is nothing in this man. This type of men never get beyond themselves. All their effort is for the purpose of self-gain. In different ways do they desire this gain, which is immediate pleasure and perishable. In some it is the desire of power over nations, in others power over men. The gain is concentrated with great intensity upon one man—and one man alone—and this makes necessary the loss of all others. Those who claim that Cæsar's fame has not perished need be reminded that Cæsar strove not for fame, but for power over nations, men and their affairs, and the fame accompanied the former. This man's soul was in getting this nefarious power, which proved detrimental both in his own time and to posterity. Fame went with the former, and he received them both, but the price was not cheap.



That he had great gifts is not to be doubted but affirmed. If he possessed greater gifts than others, for making them serve his evil purposes, was he not that much the worse man? What evil on earth is greater than that an evil purpose should be backed by great genius? Does not, we repeat, evil purpose backed by genius make him the worse man? Might was everything to him, and his life was a continuous carnival of violence filled with dying humanity in the most eastern countries, ruined countries in the west, and his own country, after being splurged with blood, and having its liberties taken away, rose up against this demon and put an end to his existence.

Militarism is the best that the name of Cæsar has ever stood for; that is, the right of the sword, if such an expression can be conceived without irony. "Arms and laws do not flourish together" is his own expression, and his life and career show that he faithfully followed out this dictum. History, probably, records no man who trusted greater to the one or disregarded the other more. However these men of might may shake countries and take and bestow kingdoms<sup>2</sup> at will, they cannot build the standard of the human race. The reason of this is that this type of men do not embrace the human race, nor is this the highest manifestation of the human being.

<sup>1</sup>Plutarch—"Life of Cæsar."

<sup>2</sup>He took Rome to himself and bestowed Egypt upon Cleopatra.



In his life Cæsar opposed and was opposed by Pompey, who was the defender of his country; Cato, Cicero and, lastly, Brutus. This fact means that he had all the good men of his own time opposing him. His own army was made up of identically the same brand of men as Catiline had led, namely, criminals, robbers and profligates. This fact history shows to be true and, in itself, is a thing of awful weight. It is a thing that the most evil can neither erase nor lessen and, if nothing else were proven against this man, it would leave an indelible stain upon his character that will remain as long as the human race exists.

Good men of the world, Christians and others, do you accept this type of man—utterly devoid of moral sense, having no sentiment or tenderness, having the faculty to destroy all, but save none, as the type of man to uplift mankind? His faith never reached beyond what he called “men”—in this case, creatures that were more brute than human—and his whole trust was in “soldiers and money.” Do you consent that the world’s standard should be built on “soldiers and money”? Will you look up to that type of man as your savior, or your guide, as one who benefits mankind, who works solely for himself to the *detriment of all others*?

Not only do this type of men mirror their character upon those under them and succeeding posterity, but they corrupt the former by harboring only those traits and characteristics that are, in themselves, destroying all others. In

this way human life is made what it is, not only by custom, habits and ideas, but by the influence men in power have over the masses.

Not only was this man the corrupter of his country, thus being an instance of a traitor unexampled in history, but the despoiler of posterity, of mankind after him. There is no greater evil, no more depressing influence upon mankind than the life and character of this man and the type of men he represents.

The author was at a club in which "the standard of humanity" was discussed. They brought in the great men of the world to illustrate their arguments. Men of the type of Cæsar predominated. The men discussed, first, the deeds of these men. Then their means were discussed, and a discussion of their various qualities, traits and characteristics followed. They observed that men noted for their action were usually considered the greatest, and that those, of all men, were the most unscrupulous in their means. Then their traits, such as secretiveness and destructiveness, were discussed, and it was shown that practically their whole life depended on these qualities; the immorality and duplicity of their lives were gone over in detail. The discussion was finally concluded by one of the members, in which he finished thus: "Well, the standard of mankind is pretty low, isn't it?" And so it is throughout the world; such conclusions will always be arrived at as long as the type of men represented by Julius Cæsar are used.

When men possessing the faculties mentioned<sup>1</sup> are neglected and men of the former kind used as examples, is it a wonder that the verdict is returned, "*the standard of mankind is low*"? It will always be low if men are judged by the type we condemn.

<sup>1</sup>The higher mental qualities, including the moral sense, imagination and sentiment.

## CÆSAR'S DEATH

### THE ARGUMENT

“All good men bore a part in the slaying of Cæsar.” Almost universal discontent. Suetonius on Cæsar’s death. The speech of Mark Antony. The office of Dictator abolished, and Cicero’s remarks on the subject. The assassination and the death of Cæsar not the same thing. The joke about “Cæsar’s enemies being punished,” answered. The morality of the assassination of Cæsar.

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OF this event Florus says:<sup>1</sup> “Thus he who had deluged the world with the blood of his countrymen deluged the senate-house at last with his own.” Thus ended the shameful career of “the Lucifer, the Protagonist, of all antiquity.”<sup>2</sup>

Middleton, in his “Life of Cicero,” p. 221: “Thus fell Cæsar on the celebrated Ides of March, after he had advanced himself to a height of power which no conqueror had ever

<sup>1</sup>“Florus.” B. IV, chap. II.

<sup>2</sup>De Quincey—“The Cæsars.”

attained before him; though, to raise the mighty fabric, he had made *more desolation in the world than any man, perhaps, who had ever lived in it*. He used to say that his conquests of Gaul cost about 1,200,000 lives. And if we add the civil wars to the account they could not cost the Republic much less in *the more valuable blood of its best citizens*; yet, when through a perpetual course of faction, violence, rapine, slaughter, he made his way at last to empire, he did not enjoy the quiet possession of it above five months."

Boissier—"Cicero and His Friends," p. 300: "The stab of Brutus' dagger was not altogether an unpremeditated incident or chance; it was the general uneasiness of men's minds which led to and which explains such a terrible catastrophe. The conspirators were but little over sixty in number, but they had all Rome for their accomplice." "In truth," says Cicero, in his Second Philippic, "all good men, as far as it depended upon them, bore a part in the slaying of Cæsar. Some did not know how to contrive it, some had not courage for it, some had no opportunity, everyone had the inclination."

Boissier, continued, p. 192: "Among those who killed Cæsar were found, perhaps, his best generals—Sulpicius Galba, the conqueror of the Mistuates; Basilius, one of the most brilliant cavalry officers; Decimus Brutus and Trebonius, the heroes of the siege of Marseilles."

P. 330: "The first idea of the plot [against Cæsar] had been formed at the same time in two

quite opposite parties: among the vanquished at Pharsalia and among Cæsar's generals themselves. These two conspiracies were probably distinct in themselves, and each acted on its own account; while Cassius was thinking of killing Cæsar on the banks of the Cydnus, Trebonius had been on the point of assassinating him at Narbonne. They finally united."

Cicero, in his Second Philippic, p. 66, says the following: "Brutus and Cassius have done what no one else had done. Brutus pursued Tarquinius with war; who was a king when it was lawful for a king to exist in Rome. Spurius Cassius, Spurius Mælius and Marcus Manlius were all slain because they were suspected of aiming at regal power. These are the first men who ever ventured to attack, sword in hand, a man who was not aiming at regal power, but actually reigning."

Middleton, in his "Life of Cicero," p. 244, calls to notice what the latter says in his First Philippic: "That to be dear to our citizens, to deserve well of our country, to be praised, beloved, respected, was truly glorious; to be feared and hated, always invidious, detestable, weak and tottering. That Cæsar's fate was a warning to them how much better it was to be loved than to be feared. That no man could live happily who held life on such terms that it might be taken from him *not only with impunity, but with praise.*"—Phil. I, 14.

Middleton also brings in the statements of Suetonius on this matter in the following pas-

sage, p. 222: "Suetonius, who treats the characters of the Cæsars with that freedom which the happy reigns in which he lived indulged, upon balancing his exact virtues and vices, declares him, on the whole, to have been justly killed; *which appears to have been the general sense of the best and wisest and the most disinterested in Rome at the time when the fact was committed.*"<sup>1</sup>

P. 222: "Cæsar's friends charged them [conspirators] with base ingratitude for killing their benefactor and abusing the power which he had given, to the destruction of the giver. The other side gave a contrary turn to it, and extolled the greater virtue of the men for not being diverted by private considerations from doing an act of public benefit." Cicero takes it always in this view, and says "that the Republic was the more indebted to them for preferring the common good to the friendship of any man whatsoever; that, as to the kindness of giving them their lives, it was the kindness only of a robber who

<sup>1</sup>Trollope—"Cicero," p. 175: "Cicero's form of government [Trollope means the orator's idea of government] under men who were not Ciceros had been wrong, and had led to a state of things in which the tyrant might, for the time, be the lesser evil; but not on that account was Cicero wrong to applaud the act which removed Cæsar. Middleton, in his "Life" (B. II, p. 435), gives us the opinion of Suetonius on the subject, and tells us that the best and wisest men in Rome supposed Cæsar to have been justly killed. Mr. Forsyth generously abstains from blaming the deed, as to which he leaves his readers to form their own opinion. Abeken expresses no opinion concerning its morality; as does Morabin."



had first done them the greater wrong by usurping the power to take it."—Phil. II, 3.

P. 226: "We are not to imagine, however, as it is commonly believed, that these violences were owing to the general indignation of the citizens against the murderers of Cæsar, excited either by the spectacle of his body, or the eloquence of Antony, who made the funeral oration; for it is certain that Cæsar, through his whole reign, *could never draw from the people any public signification of their favor; but, on the contrary, was constantly mortified by the perpetual demonstrations of their hatred and disaffection toward him.*"

Appian—"Civil Wars," Vol. II, B. II, chap. 20, s. 144. Following is an account, in part, of Antony's speech by Appian, with which the people in general, and the historians in particular, are too little acquainted:

"He began to read with a severe and gloomy countenance, pronouncing each sentence distinctly and dwelling especially on those decrees which declared Cæsar to be superhuman, sacred and inviolable, and which named him the father of his country, or the benefactor, or the chieftain without a peer." And again: "He took his position in front of the bier, as in a play, bending down to it and rising again, and sang, first, as to a celestial deity. In order to testify to Cæsar's godlike origin, he raised his hands to heaven, and with rapid speech recited his wars, his battles, his victories, the nations he had brought under his country's sway." Again:

“Carried away by extreme passion, he uncovered the body of Cæsar, lifted his robe on the point of a spear and shook it aloft, pierced with dagger-thrusts, red with the Dictator’s blood. Whereupon the people, like a chorus, mourned with him in the most doleful manner, and from sorrow became again filled with anger.” At the end: “While they [the people] were in this temper [worked up by Antony’s arts], and were ready near to violence, somebody raised above the bier an image of Cæsar himself, made of wax. The body itself, as it lay on its couch, could not be seen. The image was turned round and round by a mechanical device, showing the twenty and three wounds in all parts of the body and on the face, which gave him a shocking appearance. [Plainly a premeditated scheme.] The people could no longer bear the pitiful sight presented to them. They groaned, and girding themselves, they burned the senate-chamber where Cæsar was slain, and ran hither and thither, searching for the murderers, who had fled some time previously.”

Middleton: “What happened, therefore, at the funeral was the effect of artifice and faction, the work of a mercenary rabble, the greater part slaves and strangers, bated and prepared for violence, against a party unarmed and pursuing pacific counsels, and placing all their trust and confidence in the justice of their cause. Cicero calls it a conspiracy of Cæsar’s freedmen (*Att. XIV, 5*) who were the chief managers of the tumult, in which the Jews seem to have

borne a considerable part, who, out of hatred to Pompey for his affront to their city and temple, were zealously attached to Cæsar."

P. 227: "Among other decrees he offered one which was prepared and drawn up by himself, to abolish forever the name and office of Dictator. This seemed to be a sure pledge of his good intentions, and gave a universal satisfaction to the senate, who passed it, as it were, by acclamation, without putting it even to the vote; and decreed the thanks of the house for it to Antony, who, as Cicero afterward told him, had fixed an indelible infamy by it on Cæsar, in declaring to the world that, for the odium of his [Cæsar's] government, such a decree was become both necessary and popular."—Phil. I, 13.

Such a statement as his enemies "were pursued by an avenging dæmon till they were all hunted down" might pass among barbarians (necessarily very ignorant ones), or in an insane asylum, and it must be stated that it has been among the vulgar and unlearned that it has had weight. But again we refrain from laying the blame upon the latter, but upon the inventors of that fable.

The assassination of Cæsar had nothing to do with the civil wars of Augustus and Antony, as some worshipers of Cæsar have ridiculously stated. The *death*, not the assassination, of Cæsar was the cause of those wars for supremacy, just as the death of Alexander and Charlemagne was the cause of the civil wars for the territory of those respective monarchs.

As to the much-mooted statement that all, or nearly all, the conspirators of Cæsar died violent deaths, it does not mean that they were "punished" for their "crime" (killing a tyrant), as some worshipers of Cæsar have foolishly declared. Practically all the men of any worth in those days died violent deaths. Trollope, in the introduction to his "Cæsar," gives a large list of names of men in Cæsar's time who died violently, which includes *all men of importance*, with the exception of Augustus. So the worshipers of Cæsar did not say very much after all. As to the morality of Cæsar's assassination, aside from what has been said, probably many men do not know that Livy, probably Rome's greatest historian, openly doubted, in the immediate age following, if Julius Cæsar had been of benefit to the Roman commonwealth. After deliberating long upon the matter, the author considers that, with the exception of Augustus, Rome and the world would have been better off if the entire Cæsar line had never existed.

## BOOK III

### TRIUMPH OF THE GOOD IN CATO

#### THE ARGUMENT

Cæsar not judged by anything he cannot be held to account for. The writer confines himself to Cæsar's own age and picks out a character to contrast with him. Cato, Pompey, and Cæsar. Middleton, Boissier, and other authorities, both ancient and modern. The "Cato" of Cicero and the "Anti-Cato" of Cæsar, and the survival of Cato's name. Plutarch in defense of Cato. Cato triumphs in spite of Cæsar's work. The characters and careers of Cato and Cæsar embraced in a single brief speech. An example in the world's history.

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LET no reader say that the writer condemns Cæsar, a pagan, by Christian principles. He condemns the man by the principle of right and wrong, a principle that existed and was observed from the beginning of man; a principle that was better observed by the ancients, as *individuals*, than by most Christians of to-day.

For where are the Christians of to-day to com-

pare with Plato, Socrates, P. Cato, Seneca, and, in Cæsar's own corrupt, depraved time, with Q. Catullus, M. Cato and M. Cicero? Those men had a *sense of justice* and a knowledge of what is sincere that are almost unknown to us to-day, and THAT is what a man is judged by. The example of Socrates will suffice. [“The Nature of Man,” Metchenkoff, p. 167.] “In truth,” says Socrates, “if I did not expect to find, in another life, gods at once good and wise, and men better than those of this life, it would be foolish of me not to be disturbed by the approach of death; but I know that I look to finding myself among good men. I do not fear to die, because I am confident that something still remains after this life, and that, according to the old belief, the good will be treated better than the bad.”

Christians! Do you hear the honest, solid faith of that ancient philosopher? How many of you have the sincerity and firmness of faith equal to that “pagan” some two thousand years back?

Therefore, let it be repeated that, to show that this type of man is to be regarded as a detriment to man, it is not necessary to go beyond his own age, and to make this the more manifest we will contrast him with a character of his own time, a character of whom mankind need in no wise be ashamed.

This character is Marcus Cato, the life-long opponent of Julius Cæsar.

Middleton, p. 416: “Marcus Cato.—This illustrious Roman was great-grandson to Marcus

Cato, the Censor, to whom he was no less allied  
IN BLOOD THAN IN VIRTUE.

“Perhaps a character equally perfect is nowhere to be found in the whole annals of profane history; and it may well be questioned whether human philosophy ever produced, either before or since, so truly great and good a man. It is a just observation of Seneca: ‘Magnum rem puta, unum hominem agere.’ ”

Though it may be doubted that Cato was more moral than Cicero,<sup>1</sup> yet his character was more firm and less complex than the latter, and therefore more easily understood by the people.

The characters of three of the leading men at this time are nowhere better shown than by the fact that, a good man, Cato, finding slight faults in Pompey, regarded him as repulsive, and openly kept away from him; Cæsar, who found his virtues repulsive, concealed his dislike, in order to make use of his weaker points. Thus it was that Pompey, who was mostly a good man, appeared to be an opponent of Cato, a good man, and the friend of Cæsar, a bad man. This is as good an example as can be had, for men to observe, how a matter can be one way and appear to be the opposite. But upon the Civil War breaking out, and Cato deciding for Pompey, everything fell into its natural place.

But to speak more specifically of the characters of the two men.

<sup>1</sup>Cicero's character was a union of intellectual and moral abilities seldom met with.



CÆSAR AND CATO

How far was Cæsar from being able to say, with Cato: "I, who never excused to myself, or to my own conscience, the commission of any fault, could not easily pardon the misconduct or indulge the licentiousness of others."—Cato, in his speech on the Conspiracy of Catiline.

Indeed, we are not overstating the fact when we say that Cæsar's conduct was the exact opposite to this. His own profligate, immoral life was a model of wickedness, and all who came in contact with him were corrupted, lured and induced to live the same wretched existence.

Boissier, p. 288: "Cato's virtues were those that Cæsar not only did not seek to acquire, but which he could not even understand. How could he have any feeling for his [Cato's] respect for law, for his almost servile attachment to old customs? He, who found a lively pleasure in laughing at ancient usages! How could a prodigal, who had formed the habit of squandering the money of the state, and his own, without reckoning; how could he do justice to those rigorous scruples that Cato had in the handling of the public funds, to the attention he gave to his private affairs, and to that ambition, strange for that time, of not having more debts than assets? These were, I repeat, qualities that *Cæsar could not comprehend.*"

The contrast between these two lives, characters and careers naturally gave birth to great

opposition on the part of the one and intense hatred on the part of the other.

Not only was Cato the staunch and unyielding opponent of Cæsar throughout his life, but his very death formed an epoch in Roman history that Cæsar tried in vain to overcome.

Cato took his own life, it should be remembered, rather than endure the despotism or receive the hollow magnanimity of Cæsar.

Of his death Middleton, p. 485, speaks thus: "Thus died this truly great and virtuous Roman! He had long stood forth the sole uncorrupted opposer of those vices that proved the ruin of his degenerate commonwealth, and supported, so far as a single man could support, the declining constitution. But when his services could no longer avail he scorned to survive what had been the labor of his whole life to preserve, and bravely perished with the liberties of his country." That is the purport of that noble eulogy which Seneca, in much stronger language, has justly bestowed upon Cato.—*De Constant. Sapient.*

Boissier—"Cicero and His Friends," p. 287: "His death made an immense impression in the Roman world. It put to the blush those who were beginning to accustom themselves to slavery; it gave a sort of new impulse to the discovered republicans, and revived opposition.

" 'The battle raged around the body of Cato,' says M. Mommsen,<sup>1</sup> 'as at Troy it had raged around that of Patrocles.'

<sup>1</sup>"Roman History."

“Fabius Gallus, Brutus, Cicero and many others no doubt, whom we do not know, wrote his eulogy.”

P. 287: “His book [Cicero’s ‘Cato’], that the name of the author and the name of the hero recommended at once, had so great a success that Cæsar was uneasy and discontented about it. He took care, however, not to show his ill-humor; on the contrary, he hastened to write a flattering letter to Cicero to congratulate him on the talent he had displayed in his work.”

Upon Cato’s death, it should be remarked, Cæsar’s attitude was similar to that manifested by him upon being shown the head of Pompey! For, upon arriving at Utica and learning of Cato’s death, he made a statement much similar to the one he made over the head of his former rival. Plutarch, “Life of Cæsar”: “Cato, I envy thee thy death, since thou enviedest me the glory of giving thee thy life.” And, as in the former case, he was immediately condemned by the historian giving the account.<sup>1</sup> Plutarch speaks thus of his present speech: “Nevertheless, by the book which he wrote against Cato after his death [‘The Anti-Cato’], it does not seem as if he had any intentions of favor to him before. For how can it be thought he would have spared the living enemy, when he poured so much venom afterward upon his grave?”

The contrast, as has been said, between these

<sup>1</sup>See pages 69, 70 for the account of Dio Cassius and Lucan upon the death of Pompey and Cæsar’s attitude on the occasion.

two characters brought forth from the one great opposition and from the other intense hatred.

Oman ("Seven Roman Statesmen," p. 217) has the following to say: "Of all the opponents with whom he clashed during his stormy career, Cato was the only one for whom he nourished a real dislike. He showed it by publishing a very bitter and unfair satire ['The Anti-Cato'] against his memory after he had fallen in the Civil War—a deed that contrasts strangely with *his usual magnanimity to his adversaries.*"

The explanation of this is that he compelled the rest of his opponents to give in to his unjust, unlawful desires to a more or less extent, and then followed with what has been called his "*magnanimity*"; Cato never gave in to his unlawful desires, and therefore called forth that inner soul, but true nature, in Cæsar that he prided himself on keeping so well concealed from others.

It will be of interest to know some of the things Cæsar said concerning Cato in this work.

Plutarch ("Life of Cato"): "Among the friends and followers of Cato some made a more open profession of their sentiments than others. Among these was Quintus Hortensius, a man of great dignity and politeness.

"Not contented merely with the friendship of Cato, he was desirous of a family alliance with him; and for this purpose he scrupled not to request that his daughter, Portia, who was already married to Bibulus, by whom she had two children, might be lent to him as a fruitful soil

for the purpose of propagation. The thing itself, he owned, was uncommon, but by no means unnatural or improper. For why should a woman in the flower of her age either continue useless until she is past child-bearing, or overburden her husband with too large a family? The mutual use of women, he added, in virtuous families would not only increase a virtuous offspring, but strengthen and extend the connections of society. Moreover, if Bibulus should be unwilling wholly to give up his wife, she should be restored after she had done him the honor of an alliance to Cato by her pregnancy. Cato answered that he had the greatest regard for the friendship of Hortensius, but he could not think of his application for another man's wife. Hortensius, however, would not give up the point here; but when he could not obtain Cato's daughter he applied for his [Cato's own] wife, saying that she was yet a young woman, and Cato's family already large enough. He could not possibly make this request upon a supposition that Cato had no regard for his wife; for she was, at that very time, pregnant. Notwithstanding, the latter, when he observed the violent inclination Hortensius had to be allied to him, did not absolutely refuse him; but said it was necessary to consult Martia's father, Philip, on the occasion. Philip, therefore, was appealed to, and his daughter was espoused to Hortensius in the presence of and with the consent of Cato."

Later on (chap. LII): "As his [Cato's] fam-

ily, and particularly his daughters, wanted a proper superintendent, he took Marcia again, who was then a rich widow; for Hortensius was dead, and had left her his whole estate.

“This circumstance gave Cæsar occasion to reproach Cato with avarice, and to call him the mercenary husband. ‘For why,’ said he, ‘did he part with her if he had occasion for her himself? And, if he had not occasion for her, why did he take her again? The reason is obvious. It was the wealth of Hortensius. He lent the young man his wife that he might make her a rich widow.’” That is what Cæsar says, and instead of pointing out the youth of Hortensius and the superhuman power of Cato, attributed to him by Cæsar, to see the death of Hortensius and his leaving Marcia a rich widow, we will give the grand and conclusive defense Plutarch makes of Cato.

“But, in answer to this, one need only quote that passage of Euripides:

Call Hercules a coward!

For it would be equally absurd to reproach Cato with covetousness as it would be to charge Hercules with want of courage.”

At another place (“Life of Cato,” chap. XI) Plutarch speaks of Cato being “left co-heir, with Calpio’s daughter, to his estate; but when he came to divide it he would not charge any part of the funeral expenses to her account. Yet, though he acted so honorably in that affair, and



continued in the same upright path, there was one [Julius Cæsar, in his 'Anti-Cato']<sup>1</sup> who scrupled not to write that he passed his brother's ashes through a sieve, in search of the gold that might be melted down. *Surely that writer thought himself above being called to account for his pen, as well as for his sword!*"

Boissier—"Cicero and His Friends, p. 290: "The fragments of it ['Anti-Cato'] that survive and the testimony of Plutarch show that he [Cæsar] attacked him [Cato] with extreme violence, and that he tried to make him at once ridiculous and odious.

"But it was useless; it was lost labor. People continued, notwithstanding his efforts, to read and admire Cicero's book. Not only did Cato's reputation survive Cæsar's insults, it increased still more under the empire. In Nero's time, when despotism was heaviest, Thrasia wrote his history again; Seneca quotes him on every page of his books, and to the end he was the pride and *model of honest men* who preserved some feeling of honor and dignity in the general abasement of character."

Of Cicero's work and Cæsar's reply Middleton, p. 199, speaks as follows: "These two rival

<sup>1</sup>Of the "Anti-Cato" Froude says: "Of all the lost writings, however, the most to be regretted is the 'Anti-Cato.'" Froude should be thankful that the "Anti-Cato" *has not* reached posterity. In that work Cæsar came out in the inner nature, in which was seen all the rottenness of his spirit, which he thought he had cleverly hid from the world; and we repeat that had that work reached posterity Froude's misplaced admiration *would have received a severe jolt.*



pieces were much celebrated in Rome, and had their several admirers, as different parties and interests disposed to favor the subject or the author of each; and it is certain that they were the principal cause of establishing and propagating *that veneration which posterity has since paid to the memory of Cato.*"

At another place (p. 534) the same author remarks: "The character of Cato was, at this time, the fashionable topic of declamation at Rome; and every man that pretended to genius and eloquence furnished the public with an invective or commendation upon that illustrious Roman, as party or patriotism directed his pen. In this respect, as well as in all others, Cato's reputation seems to have been *attended with every advantage that any man who is ambitious of a good name can desire.*"

Plutarch ("Life of Cato") "What a noble and embracing speech was that made by Cato shortly before his death! After telling his friends to take care of themselves, he says: 'For my part, I have been unconquered through life, and superior in the things I wished to be; *for, in justice and honor, I am Cæsar's superior.* Cæsar is the vanquished, the falling man; being now clearly convicted of those designs against his country which he had long denied.' " This embraces the characters and careers of both men.

Therefore, we wish to point out, in the corrupt age with which we deal, the character of Cato, although much abused by his enemies, tri-

umphed over all opposition in the age of greatest adversity, and was steadily upheld by the ages following. And, if we use repetition in stating that a good man *triumphed* in one of the most corrupt ages the world has seen, it should be remembered that we say it in our exultation. For this is as fine an example, in the world's history, that no matter how bad, how corrupt, the world may become, *the good cannot be blotted out*.

Let mankind take this as an example, that no matter by what means or in what field the evil may triumph, they shall be defeated in the higher qualities, in their own life-time and age, and shall receive, no matter how great their triumph, a terrible condemnation by the better part of posterity, and that there is no guile that can cover and no force that can thwart and prevent this.

## SOME COMPARISONS

A man is good or bad, small or great, only in comparison with other men; in other words, a man should not be judged by himself.

### THE ARGUMENT

A comparison of Pompey and Cæsar. Coriolanus and Cæsar. Poe and Cæsar. Sulla and Cæsar. Cicero and Cæsar. Washington and Cæsar. Napoleon and Cæsar. Alexander and Cæsar. Christ and Cæsar. The two classes of the world's first men. A few prominent traits in the character of one of these classes. This type of men cannot be eliminated. What to do with these natures.

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IN speaking of Pompey and Cæsar it is only fair to state that some writers (Liddel and Thomson, for instance) have considered Pompey the better general of the two, and stated that had the latter been prepared, and not been hampered by his subordinates, the result would have been different. However that is, we will let others judge; it is our work always to treat with the *man*. Following is what Arnold says of Pompey:

“History of the Roman Commonwealth,” p. 298: “His [Pompey’s] virtues have not been transmitted to posterity with their deserved fame; and while the violent republican writers have exalted the memory of Cato and Brutus; while the lovers of literature have extolled Cicero, and the admirers of successful ability lavished their praises on Cæsar, Pompey’s many and rare merits have been forgotten in the faults of his Triumvirate and in the weakness of temper which he displayed in the conduct of his last campaign.” A reader quoted the following passage from Shakespere’s sonnets after Arnold’s passage:

“The painful warrior, famous for fight,  
After a thousand victories, once foiled,  
Is from thy book of honor razed quite,  
And all the rest forgot for which he toiled.”

In speaking in his defense, Lamartine says, “Memoirs of Celebrated Characters,” p. 362: “Pompey, the idol of the senate, loved by the soldiers, the controller and, at the same time, the support of the nobility, aspiring *not to destroy*, but to command the existing institutions, possessing ambition only so far as that passion was honorable and patriotic.” Further on he continues (p. 408): “The Republic expired with the greatest and last of its citizens [Pompey], and its remains became the almost undisputed prey of Cæsar. The *right* had fallen at Pharsalia, *might* had become everything.”

Of this pair Middleton, p. 191, says: “It is an

observation of all the historians that while Cæsar made no difference of power, whether it was conferred or usurped, whether over those who loved or those who feared him, Pompey seemed to value none but what was offered, nor to have any desire to govern but with the good will of the governed."—Dio, B. XLI, chap. 54.

This is sufficient for a comparison between Pompey and Cæsar, for it shows that historians look upon Pompey as the defender of his country's liberties, whilst the other sought only to destroy what the first wished to protect.

Another comparison drawn by Lamartine is interesting, namely, that between Cæsar and Coriolanus.

P. 387: "He mastered Italy stage by stage, and, *surrounded by an army of Gauls*, whom he had trained to war and enrolled in his cohorts, he was the first to lead barbarians against his country.

"Coriolanus, who had formerly brought the Volscians to Rome, had done nothing more monstrous, and he had, at least, the excuse of vengeance upon those who had banished him from his own land. Cæsar's only cause of vengeance was the honor and power he had received from Rome; yet history has stigmatized Coriolanus and deified Cæsar. *Such is the justice of men without reflection, who judge of the morality of events by their success.*"

Speaking of a character in our own history, it seems strange that one man—our own harmless Poe (that much can surely be said of him)

—should be judged “characterless” and “devoid of any high motives,” condemned here and denounced there, and another man—J. Cæsar—because he was a more successful man and *better able to deceive the world*, should be deified and called divine!

It has been pointed out by some writers, among whom is Oman, that he (Cæsar) was a worse man than even the cruel and bloodthirsty Sulla, for the former fought and conquered *not for his party, but for himself*.

Following is what Appian and Suetonius have to say of Cæsar’s desiring the Dictatorship:

Appian, B. II, chap. 16, s. 107: “Therefore, the wearied people especially hoped that he would restore the Republic to them, as Sulla did, after he had grasped the same power. But in this they were disappointed.”

Suetonius (Jul. 77) says Cæsar said: “The Republic is a mere name without substance or semblance; Sulla did not know his letters when he laid down the Dictatorship.” Many people miss his meaning. He meant that he did not intend to restore the Republic; that there was nothing to it. And this expression coincides exactly with his plots, intrigues and wars against that form of government. His remark also implies that *he himself* intended to have the sole governing power as long as his life lasted; but he soon learned that that was not to be long.

Cæsar was naturally a cruel man. One does not need Curio’s letter, in which he says that Cæsar showed clemency only through policy, to

discern that fact. The historians all down the line verify this statement, but one or two examples will suffice.

Oman—"Seven Roman Statesmen," p. 326: "There was a widespread impression that his first success would be followed by massacres, in the style of those by which Marius and Sulla had celebrated their capture of Rome. No one had forgotten that Cæsar's name had once been linked with that of Catiline. To cast a glance around the circle of his lieutenants was anything but reassuring. Assembled around him were all the notorious profligates and bankrupts of the day—Mark Antony and Curio, Cælius and Dolabella, Vatinius and the rest. They were a sinister crowd; Cicero called them the *νεκρία*, the troop of vampires. That any conqueror with such a past as Cæsar, surrounded by such a gang of reprobates, could be intending less than wholesale murder and confiscation seemed hardly possible."

Middleton—"Life of Cicero," p. 176: "There was a notion, in the meanwhile, that universally prevailed throughout Italy of Cæsar's cruel and revengeful temper, from which horrible effects were apprehended: Cicero himself was strongly possessed with it, as appears from many of his letters, where he seems to take it for granted that he [Cæsar] would be a second Phalaris, not a Piastratus; a bloody, not a gentle, tyrant. This he inferred from the violence of his past life; the nature of his present enterprise; and, above all, from the nature of his friends and



followers, who were, generally speaking, a needy, profligate, audacious crew; prepared for everything that was desperate."—Att. VII, 12; also Dio, B. XLIII, chap. 15.

#### CÆSAR AND CICERO HAVE BEEN COMPARED

Following is what Trollope has to say of this pair: "There are men whose intellects are set on so fine a pivot that a variation of the breeze of the moment, which coarser minds shall not feel, will carry them around with a rapidity which baffles the common eye. The man who saw his duty clearly on this side in the morning shall, before the evening come, recognize it on the other; and thus again, and again, and yet again, the vane will go around. It may be that an instrument shall be too fine for our daily uses. We do not want a clock to strike the minutes, or a glass to tell the momentary changes in the atmosphere. It may be found that for the work of the world, the coarse work—and no work is so coarse, though none is so important, as that which falls commonly into the hands of statesmen—instruments strong in texture, and by reason of their rudeness not liable to sudden impressions, may be the best. That it is which we mean when we declare that a scrupulous man is impracticable in politics."—Trollope, "*Cicero*," Vol. I, Introduction, p. 22.

P. 104: "With Cæsar his debts have been accounted happy audacity; his pillage of Gaul and Spain, and of Rome also, has indicated only

the success of the great general; his cruelty, which, in cold-blooded efficiency, has equaled, if not exceeded, the bloodthirstiness of any other tyrant, has been called clemency.<sup>1</sup>

"I do not mean to draw a parallel between Cæsar and Cicero. No two men could have been more different in their natures or in their careers. But the one has been lauded because he was unscrupulous, and the other has incurred reproach because, at every turn and twist in his life, scruples dominated him."

Of these two Middleton says the following: "Among the celebrated names of antiquity those of the great generals and conquerors attract our admiration always the most, and imprint a notion of magnanimity, and power, and capacity for dominion superior to that of other mortals. We look upon such as destined by heaven for empire, and born to trample upon their fellow-creatures; without reflecting on the numerous evils which are necessary to the acquisition of a glory that is built upon the subversion of nations and the destruction of the human species. Yet these are the only persons who are thought to shine in history, or to merit the attention of the reader; dazzled with the splendor of their victories, and the pomp of their triumphs, we consider them as the pride and ornament of the Roman name; while the

<sup>1</sup>Trollope backs up this statement by reminding the reader of Cæsar's wanton slaughter of the inhabitants of Gaul. But any person who wishes to treat this matter in a fair-minded manner does not need examples. Cæsar's life was full of this thing.

pacific and civil character, though of all others the most beneficial to mankind, whose sole ambition is to support the laws, the rights and liberties of his citizens, is looked upon as humble and contemptible on the comparison for being forced to truckle to the power of these oppressors of their country."

Long compares Cæsar and Washington in the following passage:

"Decline of the Roman Republic," p. 466 (note): "Washington, who established and administered *honestly* a new government, was far inferior as a general to Cæsar, who only lived long enough to *destroy* an old constitution. As a man the American was *immeasurably superior* to the Roman, whose career may be better compared to that of the first Napoleon."

Napoleon's character was not only almost identical with that of Cæsar, but the circumstances under which they were born and lived were much the same. The lives of the two, therefore, have many similarities. Channing, in his essay on Napoleon, which might as well have been entitled "Cæsar," points out his lack of moral sense, his desire to "claim a monopoly in perfidy and violence," and doubts "whether history furnishes so striking an example of the moral blindness and obduracy to which an unbounded egotism exposes and abandons the mind." And he winds up the essay with a passage stating that, this character being "overbearing and all-grasping, he spread distrust, exasperation, fear and revenge throughout Eu-

rope; and when the day of retribution came the old antipathies and mutual jealousies of nations were swallowed up in one burning purpose to prostrate the common tyrant, the universal foe." As the countries of Europe combined against Napoleon, so the people of Rome combined against Cæsar.

Following is a passage from Lamartine with the words "Cæsar" and "Rome" in brackets to be substituted for "Napoleon" and "France":

" . . . Napoleon's [Cæsar's] fame, which constituted his morality, his conscience, and his principles, he merited, by his nature and his talents, from war and from glory; and he has covered with it the name of France [Rome]. France [Rome], obliged to accept the odium of his tyranny and his crimes, should also accept his glory with a serious gratitude. She cannot separate her name from his without lessening it; for it is equally incrustated with his greatness as with his faults. She wished for renown; and what she principally owes to him is the celebrity she has gained in the world. This celebrity, which will descend to posterity, and which is *improperly called glory*, constituted his means and his end. Let him, therefore, enjoy it. The noise he has made will resound through distant ages; but let it not pervert posterity, or *falsify the judgment of mankind*. He is admired as a soldier; he is measured as a sovereign; he is judged as a founder of nations;—great in action, little in ideas—*nothing in virtue. Such is the man!* "

## ALEXANDER AND CÆSAR

Montaigne, who knew the merits and defects of these two men, stated his preference for Alexander in the following terms:

“Essays,” p. 375: “But though Cæsar’s ambition had been more moderate, it would still be so unhappy, *having the ruin of his country and the universal mischief to the world for its abominable object*, that, all things collected together and put into a balance, I must needs incline to Alexander’s side.” Many writers have compared these two characters, but we will not compare them as generals, and as *men* it would be like comparing a thistle to a rose.

If a man goes to a place, after his death, suitable to the life he has lived on earth, as we are told; then, you admirers of Cæsar, will you praise and exalt an inhabitant of hell? You surely would not exalt Satan and condemn God? But if some of you will do so, then our opinion of the character and nature of such is already formed, and in it your view of the standard of mankind is not regarded.

We take it for granted, dear reader, that you are not one of these. Therefore, taking you into our confidence, we wish to explain that the standard of mankind—what a man shall be—must be maintained. And to exalt a character that stands for the lowest type of man is a thing to be condemned. The Bible speaks of such characters as Cæsar when it says: “Many that are first shall be last.” And again: “Do

not glory in men." If all men were patterned after Cato, Catullus and Cicero those passages would not be so necessary.

Cæsar must be condemned and displaced to put a better and different type of man in his place, for the two are wholly different in their lives, characters and effect upon men. It is not the intention of the writer to make an elaborate comparison of the characters of Cæsar and Christ. But it is his duty, in the nature of his work, to point out that the one is the great enemy of mankind, the other its great benefactor. The one, exerting a depressing influence upon humanity of enormous magnitude, the other enlightening and uplifting where the other depresses. The one striving to benefit himself to the detriment of the world, the other succeeding in benefiting mankind by sacrificing his own life.

Christ, in short, is the model for which mankind shall strive, not Julius Cæsar, for the latter resembles the former as hell does heaven. No man understanding the life and characters of the two men can look upon the life of Cæsar with admiration and look upon the character of Christ without duplicity and inward hate.

The great men of this world are divided into two classes. The one sheds a white light upon mankind, the other a red light; the one is uplifting, the other depressing; the first encouraging, the second detrimental; the one helpful, the other dangerous.

If we were to say that Cato, Socrates, Cicero,



etc., were the first men of this world, and Cæsar, Napoleon, Louis XIV the worst men, what would the world say? Yet that is their proper order. The former devoted their lives and made all their aims subordinate to the working of a good end; the latter made all their abilities and genius subordinate to evil purposes and purely personal designs. Therefore they are in the order we have given them. Have we explained, then, the passage in Scripture, "Many that are first shall be last"?

Aside from the fact that there will always be thistles, burrs and weeds in the human race, who will uphold this type of men, there is a law of the universe which says that *evil men shall be upheld, praised and harbored by the world*, for this is the only place where that is done and this the only praise they receive. However, although this type of men shall be harbored by the world (evil men) they shall not set up a thistle where a lily belongs, and induce men to follow it.

Men of this world, the good in particular, your lives and characters in the present age, posterity, and, lastly, the upward or downward trend of humanity, depend upon the upholding of this standard.

We do not ask mankind to do what they are unable to do when we ask them to distinguish between the two classes of first men<sup>1</sup> (the few

<sup>1</sup>The whole of humanity is, of course, included, but we restrict ourselves to the first men of the world, because the masses look upon them as their models and leaders.



that are actually first and the many that are not so), for if we do ask too much, how is it that there have always been and always will be some who can distinguish between the two? So long as the human race exists, this man shall be held in condemnation by the better part of mankind, and all the evil on earth shall not sustain him nor the type of men he represents. No guile can cover and no force thwart or prevent this.

As the character of this type of men dealt with has been explained, and their failure made manifest, and as the cause of the latter will be explained by the lack of a faculty, it is proper to speak here of one or two prominent faculties in this type of men, and tell what to do with them.

This world is just as man makes it. This is proved by its difference in different places and times. The evil of the world is derived from the evil nature in man.

As for the plea that nature makes man beforehand what he shall be—this would make man be born for hell or heaven as nature made him, for man obeys his natural faculties and traits. The author by no means agrees with this, but has this belief, namely, that man before birth is responsible for the qualities born in him, the qualities not being contrary to what he desired. For if this is not true, how is it that man quite readily takes the responsibility of his nature upon himself and would not part

with his given faculties and traits for anything under the sun?

But, to come more directly to the type of men dealt with, let none say that they have not faith and hope; they have, but it is in evil, wickedness, guile, malignity and bitterness, and let none doubt its strength. Some have said that they have no standard of right; that is a mistake. They have, but it is actually turned upside down, for they must see things as right from their point of view and what is opposite to it as wrong. Their real thoughts, intentions and purposes are *never* manifested openly. "They never," in their own language, "mean anything they say." To such absurd lengths is this characteristic of not dealing with real matters carried that they never accuse an enemy of actual defects and mistakes, however manifest they are, but try to establish false ones created by themselves.

This type of men must have a personal purpose before their genius awakens, for the former causes the life, if not the birth, of the latter, and without the one the other would not exist. The intensity with which these personal motives are backed is terrific. There is *nothing* equal to them, and they can only be handled by not allowing men of these tendencies to concentrate power.

The evil (which includes that type of men), even more than the good, are bound quite tightly by the laws of nature, and look upon the latter as something to which they owe obligation.

Man is a personal being. Aside from the number of autobiographies written, many of the great works have been accounts (in part) of the author's life. Man judges things as it impresses him for good or evil, and man likes or dislikes a work as it satisfies his own inner being, and it is for this latter that he can make the hardest fight he is capable of making. This latter phase of man's nature is brought out most clearly by the type of men dealt with, for it is in striving for this that they spend their lives.

We have no thought of eliminating the evil; a strange feeling comes over the author when he sees this written, for the print is there without the thought. The author, in boyhood, when he was more of an idealist than he afterward learned it was wise to be, often asked: "Why is it that great men who have great merits and serious defects could not, by studying themselves, correct and eliminate these defects so that then their merits would be without hindrance and their lives would be all merit?" But later in life, when he *saw* more of the world, *analyzed* these same men and *observed* the laws and workings of human nature, he learned, against his wish, but in a positive fashion, that the weakness and failings of men are necessary, that merit sometimes grows out of defects and that the only men without defects are dead men. Vice and evil seem to be a necessity to human life, for they cannot be got rid of, and, if suppressed, in many cases, when

given vent, burst forth with redoubled fury. Just as the good cannot be entirely got rid of, neither can the evil, for the two, great enemies though they be, are close companions.

As long as self-love exists, this type of men shall be upheld, for it is the type, not the man, that has followers! We, therefore, cannot promise that this type can be eliminated from the human race; they can be subdued, not eliminated. The Great Book speaks of a millennium. In that time this type of men shall vanish from the earth. But ere that time the *only* way this type of men can be checked and handled is by not allowing them to concentrate power, for the good of mankind, as a whole, to *assert* themselves, and, as individuals, to get into power, and remember, at all times, that the best method of defense is to be on the aggressive.

These natures cannot be turned; they must run their course, but their main faculties can be mollified, and by not allowing them to concentrate power in themselves such harm that they are capable of can be prevented. If all of what the world calls its great men were of this type, in less than five hundred years the human race would go to h——l, and if all of its first men were of the opposite type mankind would be steadily uplifted, and there would be no hindrance. Both cases are, of course, suppositions, and are only used to show the effect of the two types. Both types exist, and it is they that control the human race, and, verily, children of this earth, just as the one or the other predominates

in power and influence just that much will the upward or downward trend of humanity be effected.

Men are concerned to know from whence the evil of earth comes. It comes largely from within this type of man. No being who comes after, though he be Christ himself, will disprove this statement. Therefore, since so much evil arises from man, it is within man to lessen, and, in places, to subdue it; and unless he does so it is fruitless to ask assistance from that place called heaven and that being named God.

# IMPORTANCE OF THE MORAL SENSE

With apologies to the world.

## THE ARGUMENT

PART I.—The author's theme deals not with minor subjects. Our theme conflicts with the great men of the world, but we explain and proceed. Mentally and morally insane people. Man's life and character decided by the general trend of his life. Passion, reason, and the moral sense. The great qualities of the human mind. The four types of great men of the human race. A comment on systems, co-operations, and institutions. A comment on the lack of genius in the present age. Genius produces the monarchs of the human race.

PART II.—The human mind compared to a circle. The good and the bad closely related. "There is no God." Science and religion. A few reflections upon the traits of evil men. A way of telling the real nature of men. A moralist should not be too high. The source of the writer's knowledge of human nature and character.

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## PART I

OUR theme deals not with man's creation, but his preservation! Not with the world's forma-

tion, but its sustentation. The author is aware there are men who are more likely to crush our statements than to consider them, and the last thing they are likely to do is to doubt them. But, after stating that we fear them not, we will remind them that there have been men who have refused to be crushed. The author considers he deals with too great a matter to be shoved aside. We say it without timidity or backwardness that we deal with a great principle, and are, to our knowledge, the first to set it forth, and certainly the first to explain it. The most exalted genius of the world from Homer and Shakespeare down must bow to this principle.<sup>1</sup>

There has always been an unwritten motto among evil men all over the world. We refer to the "upper ones"; it is this: "Don't be deceived; see that you *know* things, but keep your tongue quiet." We welcome both ends of this motto, and turn it to its proper course, thus: see that you *know* things all right, and then don't keep your tongue quiet. Which corrected motto we back up with our own: "If thy cause be just, and thou art sure of it, go forward and fear nothing."

The moral sense is, after all, the most important and is what makes the man and attracts the followers, according to whether their moral sense is good or bad. Life and character

<sup>1</sup>The author does not mean that the moral nature is necessarily the most important, but that it must be considered in judging a man.



—the point we wish to set forth—is decided by the moral nature. It, therefore, becomes the only thing that embraces all humanity, and is the basis by which we are to judge men. The world, we know, will exclaim: “Why, then, many of our great men are the worst!” But those “many men” will not induce us to lower the standard of virtue, honesty and sincerity, for it is that which supports the standard of mankind. That expression that “one cannot think right unless one lives right,” means that one’s mental life is based upon one’s moral life, for the moral nature of man, however indirectly or unconsciously, is the source of his thought. The moral nature is the basis of all religion, because the former *creates* the latter, and without the former the latter would not exist.

It is the moral nature that men lack and which should be nurtured. The moral sense is not necessarily innate; it can be encouraged, nurtured and developed, and one can do nothing better than to do so. The world is best reached by passion, and most of the world’s great works are characterized by that quality; if reached by reason it is better, but by the moral sense divine.

People are accustomed to belittle and look down upon insane persons. Surely, it is not a good thing, but let them know that many of them are in a worse condition themselves, for a bad man, a man whose life is directed downward, is *morally insane*. Just as it is true that to be without reason is like being without a

home, just as surely is it true that to be without the moral sense is to be devoid of character.

The lower order of men often complain that the moralists do not sufficiently take into account the weaknesses of human nature. But to that pleading let us make the decisive answer that the moralist is far more likely to take into account the weaknesses of man and overlook his failings than they are to overlook his mentioning of and attempting to correct those weaknesses. The defects and mistakes in a man's life are of little importance. The *general trend* of a man's life and character is decisive; it decides what effect his life and character shall have upon the world and what kind of life he is to continue. All moralists, in their judgment of men, take this into account.

But to come more directly to our subject. What the world likes is *action*; action first, action second, action third; *thought* comes in about the middle, and the principle of right and wrong comes in sometimes at the tail-end, sometimes not at all. A military genius attracts the world's attention more readily than a genius in literature. Men of action are said to be men of strong passions; it should be said that men of strong passions are men of action, for the former is the cause of the latter. Action and passion, we repeat, are closely related, for the one is the outcome of the other. It must here be recalled what the author has said elsewhere of the three great qualities of the human mind—passion, reason and the moral sense.

The types of great men that are produced from the human race are four in number, and are as follows: Firstly, the moralists; secondly, the philosophers; thirdly, that form of genius, when combined with the moral sense, which develops poetry and the higher arts; men of action, although their immediate deeds are greater, are last. To this last class belongs Julius Cæsar. The thing that causes this classification is that the work of the first three classes is uplifting to humanity, whereas, in the fourth class, there must be desolation, misery and destruction in the human race for it to thrive.

Let no writer say that the author makes this classification by Christian principles, and it is, therefore, unfair to those who came before. He makes it by the principle of right and wrong, a principle that existed and was observed from the beginning of man.

Systems—and the present age is not singular in this respect—make machines out of men. The atmosphere of the present day has the feeling of a continual grind, and the monotony is sickening. Yet, do men like this grind? Oh, yes, men like this grind very much. What causes this grind? The speed of the world, the customs, systems and rules to which men bind themselves. Does this grind ever cease? No, this grind does not cease with earthly existence, for men love it so well that, if possible, they would make it of so heavy and yet so fast a nature that it would burn them up! And are there no remedies for this grind, this monotony

of existence? Yes, there *are* remedies for it, but men will not listen to them. For men do not see that it is the exceptions and special events of human life that bring out the best that is in man! Do not see that man is what he is by his *individuality*. Likewise they seem not to know that man has many qualities and traits that lie dormant until special circumstances call them forth. This is the special law where mankind's great capacities lie, but the point of this matter summed up in a few words is that, through the use of these systems and the making man subordinate to institutions, not only makes men little better than machines, but gets them to forget that they have qualities of the human race. The main defense of the use of co-operation and institutions is to sacrifice the individual to the whole. That would be very well if this "whole" were a *purpose*, not an *institution*, which perishes as soon as customs and ideas change.

Men to-day do not cultivate the character and develop as individuals; as a result, men to-day as individuals are almost an unknown thing, but, combining, each contributes his mite to that bugaboo—"co-operation." Man, they say, is little; his work lasts and the result of his effort lives, but the man dies and is gone. They are mistaken; the *work* perishes, but the *man* is imperishable. The ancients, more than any other age, saw that the thing of most importance was the cultivation of character and the development of men as individuals; as a result the world's greatest men are found among the

ancients. For do not institutions pass away as customs and opinions change? And are not great men the salt of the nations which give them nutriment?

The present age, we repeat, does not develop *men*, but institutions which die in a few years. Man is made subordinate to these perishable institutions, the work being the end of their efforts and the man the means of attaining it. Therefore, as the work is perishable and the man is made the means of obtaining that work, all is perishable. The system of "Symmetrical Development" in use to-day that is supposed to develop everything, really *develops* nothing. The man of mediocre degree, with his foolish method of developing in all directions, which pulls down much, but builds up nothing, succeeds in being developed in none. And, in order that the purpose of their system can be attained—all men being on a level—they are compelled to depreciate the talent and minimize the abilities of men of merit. The constant theme of high-school teachers and college professors, in their aim for what they designate as the "Symmetrical Development," is the victory of the blockhead over the genius; presuming, we suppose, that there is some hope for themselves. They are not aware that mediocrity does not accomplish works of perpetuity, whereas genius does; not aware that mediocrity accomplishes nothing, genius everything. Are not the valleys and the hills, the rivers and the mountains more beautiful and of more interest than endless

plains, plains, plains? So it is with genius and mediocrity, and this is the best comparison nature affords. Men of the present age do not see these matters, but, as men usually see their mistakes sooner or later, let us hope this is a case that will not be many generations postponed.

Scientists tell us that there is a thin partition between insanity and genius, that the latter is accompanied by nervous disorders and peculiarities. But of genius itself, even the most painstaking and minute of scientists say that the inspiration of genius, which the latter consider their all, their very soul, is nothing more than an intensely heated imagination. But how can these scientists, whose souls have never been touched by the torch of inspiration, which causes men to write and speak not their own thought, but to interpret the thought of the inner man, how can these scientists be in a position to speak of things they do not understand? Many admit they do not understand it. To that it must be answered that they would do better not to attempt to explain matters they do not comprehend, rather than make a mess of it.

It should further be remembered that the scientists get their information second-hand at that. No scientist, with all his investigations, explanations and experiments, can understand genius like genius can. The reason the scientists fall short on this subject is because they describe beautifully the *companions* of genius. But has ever one of them told us what genius itself is? Has the inspiration of genius ever



been satisfactorily explained, has the divine enthusiasm that overcomes all obstacles, that is the outcome of the inspiration, ever been analyzed and described to the world? Have those moments when the sharpened senses are at their highest pitch, when they can discern and comprehend matters that are not disclosed to ordinary mortals—has science revealed those moments to mankind? No, dear reader, she has not, and *she never will*. If it be possible that those almost divine moments can be revealed to mankind it can be done by genius alone.

It is a common opinion that men of genius are devoid of common sense. That is a mistake. Men of genius have reason and logic at all times except in moments of inspiration, when they are controlled by an inner spirit rather than their own mind. At other times they are to be judged as other men, some of whom have more reason than others, while others are more imaginative.<sup>1</sup>

Certain senses and faculties become sharpened, in these men, to an exceptional degree, so that their possessor can distinguish matters that are imperceptible to other beings of the human race. When a man of this type is allowed to follow his bent he usually reaches a certain point where he will be satisfied; he will then turn his attention in another direction and develop that to a height that no man of mediocre degree could attain. Being appeased in that direction, he will turn his ability into an-

<sup>1</sup>Philosophers are a class of genius, and yet what set of men possess more logic?



other channel and develop it as near perfection as his ability will permit. That is why men of genius are frequently spoken of as being "exceptionally developed along many lines."

Genius is usually not in sympathy with the times, customs, prevailing systems, institutions, business or politics. Nor does it deal with immediate affairs, and when it does it is because it sees what is beyond the immediate.

It seems that, in certain forms of genius, Nature intentionally took away the moral sense, so that they might the better perceive the laws of Nature through the intellect.

Genius sees in things what others do not see. They do not see things as others do, but see more deeply and acutely. They are differently impressed with men and affairs than others.

Men having the quality of genius feel they are confined and restrained, and wish to push things out to make room; this is the cause of their frequently being of wild, wandering, irregular habits. The fact that they feel and believe powers within them makes them discontented and dissatisfied; opportunity and a special purpose upon which to set their morbid qualities is the only thing that will satisfy them.

The genius in a man is the inner life, and is the source of his enthusiasm, but which, if allowed to usurp full control, will wear out the body prematurely, for the *man* is the tool of the *genius*.<sup>1</sup> It is the author's opinion that only

<sup>1</sup>The same principle applies to the soul and the body, some men making the one subordinate, some the other.

the exalted element of genius should be made known to the common people, whereas only scientists, physicians and such men (and they should keep it strictly to themselves) should be made acquainted with their melancholy and depression. There are truths that should either not be revealed or which must be very carefully disclosed, for men misinterpret many truths and use them to the detriment of all mankind.

But back to our main subject. Although we earnestly desire that men see these things we have spoken of, and do not throw hindrances in the way of these monarchs of the human race, existing in their time, and do not develop systems and institutions to crush out the weaker ones, yet it is our duty in the nature of our subject to explain that the moral sense is superior to genius. Do we say that the moral sense makes man superior to the greatest geniuses the world has produced? If we do, the world cannot disprove it; and if she uses that mighty wall (history) to do it, it will fall upon and crush herself. If these things be not so, how is it that the great moral works of the world, not only the teachings of Christ, but of the moralists before and after Him, how is it that they have been upheld above the world's greatest men of genius, above Dante, above Shakespere, above Milton, Virgil? The reason, dear reader, is that in the heart of the human being is a spot which cherishes and preserves the truth and the good, and this is rated before all ability.

## PART II

Some men have observed that genius and idiocy are closely allied; that there is but a step from the sublime to the ridiculous; that the good and the bad, great enemies though they be, are close companions; that the most powerful men are often the farthest from God. This looks like the hand of our Creator drawing men together. Surely this bringing all men together is a wise thing, but men will hardly give credit to the principle until they understand the construction of the human mind.

The human mind can well be compared to a circle which, if ascended on the right hand by means of natural inclination, individual development and education, arrives at genius (the summit), but, a step over, it leads to insanity, madness and idiocy; if ascended on the left hand by ignorance, lack of training and evil environments it arrives at crime, idiocy and even insanity.

One might ask: "If you go far enough, then, you will arrive at genius?" That is correct, for criminals, idiots and the insane have shown genius. Thus it is that the highest and lowest endowments of the human mind have been found together within the same person.

Thus it is that no man is to be despised, for the worst-looking men have, sometimes, the greatest powers. The clown is often the most clever, and the foolish-looking fellow the most brilliant. No man is to be despised, for each

has his element and the powers therein. There has never been a bad thing under sun that has not had something good in it. The good and the bad are always together, the sublime and the ridiculous are closely related; genius and idiocy, the highest and the lowest manifestations of mankind, stand side by side. When we see these things, we understand that men are not so far apart after all!

It seems that the Creator has intended it thus, for it is certainly a binding link that holds all men together. Another observation of the author along the same line is the following:

It might seem strange, upon first glance, to observe that most (at least a great many) great men have been bad men, thinking that they do not deserve to be such. But that is in accordance with the plan of God; He *gives* to every man something. Many living a bad life, and thus having a life of destruction before them in their future existence, receive from Him the pleasures, glories and, in many cases, the life of this world—fame. This is what He means when He says: “Many that are first shall be last.”<sup>1</sup> And again: “Do not envy them what they get.”<sup>2</sup>

God, as has been said, gives something to all. He is ever ready to forgive, and often gives after one is no longer deserving of receiving. There are probably fewer men who succeed both in this world and in the world above than

<sup>1</sup>Luke xiii, 30. Matt. xix, 30.

<sup>2</sup>Proverbs xiv.

there are men who make an honest failure both on earth and in heaven.

It is not out of place in the nature of our subject to speak of the doubts and, to some men, proofs of a Creator. As the human nervous system is susceptible to very few of the impulses that actually exist, so the human mind can see only those things that are within its own limited sphere. Many men claim that things can only exist that they see and feel with their present senses. But to that statement we have but to ask the question, Because a man is blind and cannot see the sky, does that mean that the sky does not exist? But we will try to confine ourselves to what men can see with their physical senses. "God and heaven," some men say, "as Milton and Dante describe them, are unattractive." It seems strange that Milton and Dante should have failed in their purpose! But the cancer, let it be known, that caused this blindness lies not in Milton nor in the way his work was set forth, but was an internal disease with those that saw it, as explained. There are many people nowadays who put their trust in a so-called "Higher Criticism" and "Scientific Investigations" and who claim to have "new ideas" and to be "up to date"; thinking, we infer, that the Bible is old-fashioned and not good enough.

But their real reason is not that they are wishing to develop science, but that *they are trying to get away from the Bible and its teachings*—something that man has been trying to

do from the beginning of time; but they will never succeed, and their "Higher Criticism" and "Scientific Investigations" will not amount to a rap until they coincide with the Great Book.

Science is of material benefit in the progress of mankind, but when she comes to that point where she conflicts and attempts to overthrow religion, when she claims that this world and all belonging to it is the work of "Nature," and that there is no Almighty, then let her know that she has gone too far, and it is time to stop and mend her ways. The Bible is full of good advice, but which the world stamps as "impractical," because it, in its distorted condition, cannot follow the advice.<sup>1</sup>

Is it humorous or is it serious to note that men embrace and consider religious and moral views best (and often solely) in childhood, when ill and in old age? Yet this is true. Those who do not believe in an after-life cannot answer the following question in the negative, simple and all-embracing as it is: It is not beyond anyone to see that they who do wrong often have material prosperity; is it not reasonable that they who do right will have prosperity of a higher quality? Or the question in another form is, If bad men who continually do wrong

<sup>1</sup>The writer does not mean that everything in the Bible is to be followed. For instance, the sundry laws given to the people of two thousand years ago would not apply to people of to-day. But human nature is fundamentally the same and, as a guide to mankind, there is no work equal to the Great Book.



get so many so-called "good things" on earth, is it not reasonable that good men who refrain from them will receive greater rewards?

Can mankind have a better proof of the existence of a Creator than the fact that mankind, from the earliest time, having a thirst for a superior Being, should reflect forth from their own inner beings "Happy Hunting-grounds" and create gods, having heard of no such things before? Thus it has been with all heathen and ancient races.

"Lo, the poor Indian! whose untutor'd mind  
Sees God in the cloud, or hears him in the  
wind;  
His soul proud Science never taught to stray  
Far as the solar walk or milky way,  
Yet simple nature to his hopes has giv'n,  
Behind the cloud-topt hill, an humbler  
Heaven."<sup>1</sup>

There are general laws that rule not only men's affairs, but the universe, and one need not be divine to perceive this, for human beings can observe it. Then, does it not follow that these general laws are gathered into the hand of a Superior Being? "It is Nature," men try to explain, but what gives Nature its system and order but a Hand above it that moulds and makes it what it is?

<sup>1</sup>Pope—"Essay on Man."



Clough, after speaking of those persons who say there is no God, continues thus:

“But country-folks who live beneath  
The shadow of the steeple,  
The parson and the parson’s wife,  
And mostly married people;  
Youths green and happy in first love,  
So thankful for illusion,  
And men caught out in what the world  
Calls guilt, in first confusion,  
And almost everyone, when *age*,  
*Disease* or *sorrows* strike him,  
Inclines to think there *is* a God  
Or something very like Him.”<sup>1</sup>

When a man of good intentions points out the errors and weaknesses of human life just as he finds them he is called a pessimist. But he is not justly called so. All evil men who only see the bad side of life say: “We live a miserable life in this world, and then a worse one in the world to come.” Those are the *real* pessimists. But how often is this thing, simple as it is, stated correctly?

Evil men look upon people and everything in the world with an evil eye; the only *good* they see in the world is personal gain and transitory pleasure. Good men are looked upon by their bad cousins as something soft, easy, submissive and unself-assertive and, on the other hand, devoid of force, resistance and self-assertiveness; but they fail to see that the former tend

<sup>1</sup>Clough—“There Is No God.”

toward the godlike qualities, while the latter are those of the animal. This does not mean that good men have not the latter qualities, for when a truly good man is thoroughly aroused, so that the animal spirits get the upper hand, the world cannot put him down.

One of the worst facts in connection with these miserable creatures (the evil type spoken of) is that they understand only bad characters, and are not aware that *good people* live; they will not believe it if told such exist, and if they see one for themselves they cannot comprehend him.

Men frequently boast of certain intellectual benefits that sometimes accompany an evil life; whether they prove to be actually good in the end, we will not discuss; but, for the sake of the argument, we will grant it as such. The point is this, however: they did not see or experience these intellectual benefits until *after they had partaken of an evil life!*

Bad men at first go into an evil life being told that "they will learn a great many things they don't know," and that there are many "good things" that they ought to taste. Later on, when these men see they cannot get out of the trap into which they have fallen, and become wretched in consequence, they desire their friends and acquaintances to share their misery.

Bad men must have what is bad, and are discontented and restless without it. As a user of morphine, upon first taking it, takes small

doses, then increases and increases the dose until finally the size of the dose he takes at one time is sufficient to kill three men not habituated to its use—yet he has got to have it, apparently, for his very existence. Thus it is with every bad man that has existed. He distorts his nature into wrong directions, and then “has got to have it.”

Men that have developed and contracted bad habits and traits, if made to give them up, are all out of sorts, and can do nothing satisfactorily; they give the appearance that their very existence depends upon these wicked desires, and it does *seem* so. When these nefarious traits extend to an ambition for power, to the detriment of the rights and liberties of others, it *can be seen of what enormous harm it is to both present and future mankind!*

The leaders of evil, the very worst of men, *cannot* turn from their evil ways. But they must not think that their very weakness is their victory; for, by keeping that part of mankind that waver on the side of the good, by overlooking and forgiving the faults of their followers, and by condemning *them*, we can make some big strides toward breaking up evil, and also keep them from taking aggressive steps and being active. Just as surely as these men prefer reason to the moral sentiments, just so surely do they prefer passion and confusion to reason! It is strange to observe how bad men at times praise mankind and defend humanity, while good men, at certain times, do the same thing!

It is, as we say, *strange* until we come to examine it, which is like turning a searchlight into a dark corner. Good men, when they praise mankind, do it because they see the good in man, and, being able to perceive the better side of man, give it full credit, which serves to exalt the human race. On the other hand, when bad men praise mankind, it is *invariably when they have control*, and is done to put on a good face to things, so they can the better proceed secretly with their nefarious practices!

After seeing the truth of that ancient saying, "The majority are wicked," it is sometimes difficult, after condemning them, to extend one's help and sympathy toward that same majority. We hope, however, that we make it clear in this work that we have overcome this difficulty, for our plea is that the majority are not wicked of their own accord, but are induced by a comparatively small minority to be so. Real bad men are decidedly in the minority; but men that are controlled and influenced by those men are just as decisively in the majority. They are weaker than those solid, constant moral stars, and are to be pitied and encouraged rather than condemned.

The inner life of most men is far worse than the world knows it to be; only their close friends and acquaintances know their real life. But the statement in itself counts for nothing. When any move is made in the world for good, when any moral movement is set in motion, it is usually resisted on all sides, and the men

that are trying to forward the movement ask, Whence comes this resistance? We thought the world wished to be bettered and have things improved, etc. But the question has already been answered, and will be repeated. It comes from the inner nature of men, that life that is usually hidden from the world, and by some is not known to exist, but which is *the real nature*.

Observe whether a man displays his *spirit* in good or in evil and you *know the man*. Observe wherein a man's *strength* lies, whether in cheating, deceiving, guile and force or in honesty, desire of fairness, openness of speech, and you know whether his life is going up or down. There are two ways by which to tell a man's real nature, namely: First, what he does; secondly, what he tries hardest to give the appearance he is keeping away from. The infallible and conclusive test of a man's nature and character is whether his *spirit* manifests itself in good or in evil deeds. He who shows the most spirit in evil is the worst man.

So that we may not be called to account for a lack of humanity, we wish to make clear that it is not minor evils we condemn. But when vices and crimes affect the whole of humanity it is time they are condemned, so that mankind may know what is not right. Our condemnation falls upon the *leaders* of evil men; if their followers are compelled to share the blame, it should be understood that *we do not require it*. They have our encouragement to get away from these leaders in evil.

As for humanity, do we have it? The masses are always welcome, always encouraged, for they are deceived, and easily led; ignorance rather than evil being their worse vice. The door, in short, is open to the human race, and *always* open, and all are welcome, but men will not always find the way to the door, although open! For, although the drunken man's house remains in the same place, the drunken man, not being able to find it, does not think so.

A moralist should not soar too high, as Plato, for instance, did, if he hopes to better the world, because the difference between his ideals and the practices of the world is too distant to be easily reconciled, just as the magnet which tries to pick up the bar at too great a distance will pick up nothing.

If a moral standard must be had, let it be built on reason, not the moral sense; for, though the latter will do well for a few, the majority will not stand for it, for at all times must the *humanity* of man be remembered.

If any readers should complain that the author sets a standard of morals too high for humanity, he will reply that mankind *can only be uplifted* by a sufficiently high standard of morals, to which *they will always return, often as they leave it.*<sup>1</sup>

All men are ruled by a double tendency. The first is inborn and tends to do good; the second is acquired, is the worldly, and tends to do

<sup>1</sup>In the Bible, the greatest of all books, the highest standard of morals mankind has received are found.



bad.<sup>1</sup> An analysis of men's lives, combined with observations from life, are the source of the author's knowledge of human nature and character, as displayed in this work and chapter. He does not speak merely from a knowledge of good men, for he has lived among the worst men, and is acquainted with the very worst of mankind, and has visited their abodes, knows their habits and characteristics, and understands why they "want" this and "don't want" that.

<sup>1</sup>If there is a statement made by any writer or moralist that puts human nature on a fairer basis, or gives mankind a better chance to do good than the rule given, the writer is not acquainted with it.



## SOME DISJOINTED REFLECTIONS<sup>1</sup>

MEN who write with the intention of benefiting mankind should not use veiled expressions; it not only encourages men to search in corners and out-of-the-way places for an evil meaning, but enables them to construe the meaning if it does not suit them. It is well for an author to define his terms and the words he uses in important matters. For instance, the word "man" can be stretched over a field from a being little better than a brute animal to a partially divine being; then there are several definitions of a man that will come in between the two. Therefore, we repeat, it is always well, in important instances, for an author to define his expressions, otherwise it is like the two men in a debate who argued from different premises.

\* \* \*

The author, in youth, was often puzzled to observe how men could commit the most abominable vices and yet retain fair exteriors. He often thought of it, until one day it struck him and he asked if men's appearances and forms

<sup>1</sup>This chapter is a deliberate digression, put into the work intentionally, to relieve the strain of the work on the reader.

corresponded with their atrocious vices, would we not have some horrible animals running about the world? Worse than any that are now upon it? He answered in the affirmative, and since that time knows why men may commit horrible vices and yet retain fair exteriors.

\* \* \*

There is one instance when you can't bribe an evil man, namely, *to think over his own past life!*

\* \* \*

The more man advances in civilization the more and more artificial he becomes.

\* \* \*

Trouble comes in many packages, and the packages usually come at one time.

\* \* \*

Hope is the anchor of life; without it man is like a ship at sea in a gale.

\* \* \*

It is good that one's forces be aroused, so that he knows where his abilities lie.

\* \* \*

Although reason is man's defense, he is best when away from it; in passion, excitement, or when one's forces are disturbed, man is at his best.

\* \* \*

Reason, that rubber-band of the human mind, is only a garb to cover the passions, instincts and institutions of man.<sup>1</sup>

<sup>1</sup> And, in the case of religion, it may be added, the moral sense.

Ideas spring up, not out of reason, but in spite of it. Reason, unlike the stronger faculties of the human mind, is not accomplished by acute pain; pain is a stimulus. Reason is the most inaccurate faculty of the human mind, the greatest liar and the worst judge.

The strongest faculties of the human mind will have nothing to do with reason.

In all great matters, does not reason break down and give way to other faculties? Is this a sign of strength on the part of that faculty?

\* \* \*

The human mind is not like a ladder, but like a *circle*—the best and the worst faculties being side by side. This looks like it is pessimistic, but it is not; for what other plan (of the human mind) would give every one a chance?

\* \* \*

In judging a thing, everything depends upon the faculty the thing is judged from. The original nature and the mood of mind at the time helps to determine this. This is why a man judges a thing, when it comes before him, by that faculty which is predominant at that time.

\* \* \*

The nature of man makes him as he is, not his will, and men rather do not blame him, for they say: "Well, it is his nature; he can't help it." They always desire to see it, and, of men's desires, it seems one of the purest—certainly the most natural.

\* \* \*

Philosophy is divided into two kinds: that

which is based upon human life and experience and that which is the expression of one's own qualities. The philosophy of Schopenhauer and Swift are examples of the former, and that of Socrates and Plato examples of the latter.

\* \* \*

*Deceit* "in weakest bodies strongest works."

\* \* \*

The world is considerably evil, has some good in it, and is mighty interesting.

\* \* \*

Excitement enables man to overcome difficulties that he would otherwise be unable to do. Is not great physical pain endured with greater facility than small pain?<sup>1</sup>

\* \* \*

Melancholic persons are usually the most witty. This is probably due to their efforts to get away from their own nature.

\* \* \*

Incomprehensible as it might be to the masses, it is a fact that the quiet man when once aroused is the hardest to put down.

\* \* \*

Of all the endowments of mankind, love is the noblest and the greatest; yet, of all gifts, it is the most abused.<sup>2</sup>

\* \* \*

<sup>1</sup>The cause is probably the stimulus of excitement which accompanies the former, but not the latter.

<sup>2</sup>The reader need only be reminded that evil women have always used love as a lure; but this is only one of the many varieties of its abuse.

Imagination is the source of man's greatest pains and greatest happiness.

\* \* \*

Does not Governor Folk verify a statement made by the author on a former page? He was resisted on all sides when he was "struggling for life in the water," and after he has "reached land," where he neither needs nor desires it, "he is encumbered with help"!

\* \* \*

That which is not present, and which we cannot possess, always seems best to us.

\* \* \*

Intuition is man's greatest power, Reason his greatest defense. All men of genius have the former; in fact, without it there is no genius, for it is by this that genius comes to conclusions.

\* \* \*

As trees die, rocks crumble, and animal life disappears, likewise they who trust in carnal things come to nothing.

\* \* \*

Great gain is always connected with a deep chasm, and he who strikes for the first runs the risks of the second.

\* \* \*

Men have often discussed "What is man's greatest strength?" There is a spiritual power in man which comes to his aid only in times of greatest danger, and which no worldly power can overcome. That is man's greatest strength.

\* \* \*

The way to bring the most brilliant things out of a man is to tell him he is a fool!

\* \* \*

Truth is a plant of slow growth, but having once reached maturity it is impossible to uproot.

\* \* \*

The human mind is the greatest work of our Creator. Its possibilities are infinite, its character embracing, its power of bringing together matters of the deepest and most exalted types is nothing short of marvelous.

\* \* \*

Man should be judged by what his nature shows itself to be individually; whereas, a true estimate of a man is not got if his behavior in mobs and crowds is passed upon, for in those instances men are often influenced by the opinions of a few.

\* \* \*

The defects, minor mistakes and faults of man should be overlooked; it is the general trend of men's lives that counts.

\* \* \*

Similarity of the intellect brooks opposition, whereas similarity of the moral sense brings quietude.

\* \* \*

It isn't how long a man lives, but what he goes through, that counts. In experience all men are young.

\* \* \*

If the pleasure of life is not to be found in one's work, where is it to be found?

\* \* \*

It is amazing what an enormous amount of suffering some men can go through and yet not die.

\* \* \*

It is strange how death—that is, the thing itself—impresses people, whereas what it stands for, a transition from one world to another, is rarely spoken of.

\* \* \*

There are two things in a man's life that are without end—suffering and work.

\* \* \*

Nothing ever happened without a cause, and to which there was not an explanation.

\* \* \*

One doesn't know a man until they see him excited. Without excitement a man is nothing. Excitement is the spice of life; pleasure its lure.

\* \* \*

Two of the greatest evils man has to contend with are idleness and melancholy. In the former all sorts of wickedness are opened to him, and in the latter no deed (concerning himself) is too evil to be perpetrated.

\* \* \*

Men seldom reform from a sensuous life, but after one has you could not induce him, under any circumstances, to return to his former life.

\* \* \*



One does not fully appreciate great writings, especially those of the ancients, until they are similarly inspired.

\* \* \*

The impossible is only possible to those who believe it possible. Plants have been known to grow through stone walls.

\* \* \*

Of all things interesting, human nature is the most so, and one cannot understand that there is *much* to it until he comprehends a little, for that little beckons him on to what is before.

\* \* \*

A man of great ability will unconditionally attack an enormous task; whereas a man of small ability will avoid all large matters and pry around to find a weak point to tackle. In this way a man of small ability might make a better success than a man of great ability, and history shows such cases. Although these men themselves are quite despicable, their results are not such. Boswell, Johnson's biographer, was such a man.

\* \* \*

Plutarch has been criticised by some for not putting so-called "digressions" into the form of notes. In the author's opinion this is not a defect, but a merit. The following out of a train of ideas shows that a *brain* is at work, and is the natural course of thought, while to relate things in their time and order is mechanical and the work of a machine.

\* \* \*

When a morally depraved, mentally sick, physically dwarfed man, an uneducated, ignorant being, can get "close" to a school-board and be appointed principal of a high-school, it shows either that that important body has corruption in it, or that the creature spoken of has great powers of deception, which latter we prefer to believe. This being, furthermore, held human life as nothing, his own as nothing, time as nothing, the human brain as nothing; but the climax is the best, for this small man came down to nothing, and when this nothing looked out upon the world he saw nothing but nothing!

\* \* \*

A greatly deformed person (morally) looks upon a person, with (if the world will allow it possible) a touch of perfection, with more abhorrence and disgust than the latter looks upon the former. But the main difference is this: The latter (if he be true) looks upon the distorted character with some pity or sympathy, but in the opposite case there is none.

\* \* \*

There is in the inner nature of man a good side; in this part of his nature are his highest ideals, which are never attained to the satisfaction of their possessor. It is this side of man that is seen in autobiographies, and is called exaggeration. But the cause of it is that the writer sometimes explains and points out his ideals rather than his actual life. When a glimpse of this is seen in a man, and some of the worst men have shown it, you can set it

down that there is at least one good spot in his heart, and full credit should be given him.

\* \* \*

Natural inclination is the greatest force in human life. One race of people, for instance, that are naturally moral will live better and more upright lives than another race of people that are swamped with laws.

\* \* \*

Tacitus, in his "Germany," p. 19: "Good habits have there more influence than good laws elsewhere." And Justin, speaking of the Scythians: "Justice is cultivated by the dispositions of the people, not by the laws." Salust—"Conspiracy of Catiline"—Ancient Romans: "Justice and probity prevailed among the citizens, not more from the influence of the laws than from natural inclination." This, however, is not restricted to moral matters; it is the case in all mental pursuits.

\* \* \*

The author witnessed an incident one day that is worth relating: It was in a street-car. A lady sat in the front seat, a man and a boy about ten years of age in the second seat, and a man in the third seat on the other side of the car. The lady arose, to get off the car; the man got up to open the door for her, when the boy unconsciously thrust his foot into the aisle. The man saw the foot, but, making no effort to avoid it, came down directly upon it; taking one brutal look at the disabled foot, he passed on and smilingly opened the door for the lady,

while the boy doubled up his leg in pain. That, dear reader, is an example of natural politeness sacrificed to artificial and, we may add, worthless politeness; yet it is the latter that we hear so much about.

\* \* \*

The world can see guile and craft in no matter what form it may be, or however hidden; in fact, if it does not find it, it will create it; but it seldom sees the truth and the good, and if the latter be put in a clear and forcible light the world will thrust its fists into that part of its face where its eyes are located, so it may not see! No one can deny these facts, and although it is a *dark* truth, it is not the fault of those that point it out.

\* \* \*

We admit, while we are forced to choose between the lesser of two evils, that the friendship of policy is better than no friendship. But we refuse to accept the defensive, and come back with the declaration that the friendship of policy is inferior to sincere friendship.

\* \* \*

The fact that this world is a hard place for the unfortunate, that it is not so bad for those that stay on top, whether their means are fair or foul, shows that it is neither just nor fair.

\* \* \*

An expert cheater is seldom exposed, whereas one who seldom resorts to unfair means is inexperienced, easily detected and always condemned. The former gets away because it is

difficult to root him out; the latter is convicted more on account of the ease with which the crime is discovered than for the crime itself. Similar is the case where an incident arouses the ire of two persons—the one is a frank, honest, open-natured person; the other a politic, guarded, worldly person. The first will show his anger on the occasion and, maybe, use some bad language; he will be immediately condemned as a disagreeable, unpleasant person. Whereas, the second person will conceal his anger for the time being, but, watching for a favorable opportunity, will let it have its vent; and let it be known that this secret, unexpected anger is of a far worse type than that displayed by the first person, yet the first is termed “disagreeable,” or a madman, and the second a “forgiving, kind-natured being.”

\* \* \*

In business one sees many boys of whom one would expect much—but all are irrecoverably bad. One cannot realize or believe this until one is with them constantly for a year or more, when one learns to know what to expect. The condition is probably the same all over the world; but the point is, that these boys, who are thus thoroughly broke in in their tender years, *grow up into this sort of men*. When we see this we can realize that politics and business, which is a second politics, are corrupt and why so many bad men are at the head.

\* \* \*

Not only can it be told definitely whether a

man be of good or bad character, but the degree of good or evil in his nature can be correctly estimated by the *spirit* with which he upholds the right and condemns the bad, or *vice versa*!

\* \* \*

A way to tell definitely whether a man has lived upward or downward is to see which he comprehends the best and in the most natural manner—the good and the right or the evil and the distorted. This is best tried at unexpected moments, in new things and always alone. As long as human nature remains as it is, the possibility of a failure in this does not exist.

\* \* \*

In plots, intrigues—in fact, any evil thing—the leaders invariably get away; that was the case in the conspiracy of Catiline; the leaders, Cæsar and Crassus, got away. Here, in St. Louis, not long ago, a certain evil was broken up, but did not the big fellows get away? In years to come, these men will be said to have not participated in the evil broken up—just as, in after years, Cæsar and Crassus were declared not to have been in the conspiracy of Catiline.

\* \* \*

There is no such thing as “men see things as they are,” but, rather, *things are as men see them*. This does not lower the standard of morality (or any standard), for only men who see right set things in their proper place; whereas,



distorted characters see things in a distorted light.

\* \* \*

The evil is quick, the good slow; the one flourishes first, the other after the first has had its day; the one is temporary, the other permanent.

\* \* \*

Although a bad man can never understand a good man, a good man can comprehend a bad one if he stops and reflects, but especially if he be surrounded by them and observe closely; for there is no better manner of understanding human nature than by observation.

\* \* \*

That argument that begins with laughing at the opposition, then doing evil and finding an excuse for the latter, and lastly deciding against the opposition, is not worth very much.

\* \* \*

Reason is not the highest quality with which man is endowed; for, aside from the moral faculties, there are two qualities of the human brain above reason, namely, inspiration and intuition. These qualities are unfolded to very few, and we would advise the great mass of humanity to depend upon reason.

\* \* \*

When a man is enthusiastic, and acts upon his own inspiration and overcomes all the opposition of his enemies, the latter immediately spread the report, "He is a fanatic," overlooking the fact, their theory being true, that *all*



the great deeds and *all the* great men of this world are the outgrowth of fanaticism and fanatics.

\* \* \*

All men have a place and, without exception, it is not otherwise than what each individual desires.<sup>1</sup>

\* \* \*

It is true that the defenders of truth are attacked by the world, and that, at the most dangerous moments, neither personal physical force could protect them nor could the most powerful brain originate arguments in his defense; but the defender of truth, at such moments, is enveloped in a divine atmosphere, which preserves him from all harm.

\* \* \*

When a man, like the one spoken of above, overcomes and withstands his enemies, the latter (for the sole reason that he refuses to be overcome) is called a "fool," "fanatic," and some worse names. But if this man, who overcomes these men who call him these beautiful names, is a *fool*, what are those whom he overcomes? (It seems they should be ashamed to admit they were defeated by a fool!)

\* \* \*

We are aware that the world usually turns on

<sup>1</sup>This is a grand thought, in the author's own opinion, for it refers not only to the moral nature, but to the individual as an intellectual being; not only to both ends of the after-life, but satisfies those who do not believe in the latter, for it applies also to this world.

its benefactors; but, although this is a fact, it will never silence or stop them!

\* \* \*

Mankind's benefactors have risen in the most remote ages, but are usually not appreciated, and often suppressed or condemned, but do they not always rise again? And set it down, inhabitants of this world, that when you are at your worst they will speak the loudest! The greatest moralists have lived in the worst ages. If the morals of this book are suppressed or rejected, they will rise again in a future generation, as the spirit of Huss rose in Luther; you can kill a man, but you can not kill his spirit.

\* \* \*

There is this quality in the nature of man: that wherever he is, whether he be up or whether he be down, he wishes others to be likewise. For this reason there is a continual conflict in the world between the good and the evil—that which is up and that which is down. This condition will continue to exist as long as the human race remains in its present form.

\* \* \*

When man turns against you, turn to your animal friends and you will be surprised at the comfort they give you.

\* \* \*

The best thing about many evil men is their pronounced sense of humor.

\* \* \*

Genius is shared by both good and evil, but it has always seemed to the writer more natural

to the latter than the former, on account of their love of excessive vital force, which is one of the main elements of genius.

\* \* \*

The resistance that a man with a purpose encounters is terrific. A perfectly sane and level head cannot withstand it, but will yield, while a partially unbalanced mind will hang to it with almost superhuman pertinacity.

\* \* \*

There are more lemons on earth than grow on trees.

\* \* \*

Man can have but one or two superhuman qualities, and then he is the exception.

\* \* \*

Don't shirk work or you will work harder trying to get away from work than you would if you worked.

\* \* \*

It has always been a subject of much mystery to mankind why man is endowed with such high and splendid ideals, and then meets with such deep disappointment. But this is because the conditions of this Earth make them impossible to realize.

\* \* \*

Man, of all creatures, is the most envious of the apparent happiness of others.

\* \* \*

Great pain and great intellect are closely allied; that is, one's most intense pain and their best thoughts often go together.

Man, and this is true of all types of men, always strives to get away from his own nature. Yet men always seek the companionship of those of their own nature.

\* \* \*

Every country has its day; its rise, greatness and fall. Persia, Greece, Rome, Turkey and France are examples; the same is the case in the lives of men.

\* \* \*

The real delights of human life emanate not from man, but from the man within—the inner being. The inner being sees and enjoys many things that man neither sees nor enjoys.

\* \* \*

The more action, the more passion; the less thought, the more a man of the world one can be.

\* \* \*

An idea defeated is modified, but one established is emphasized and elaborated.

\* \* \*

The common people have neither moral sense nor intellect in any marked degree.

\* \* \*

All men are disappointed with this world; it seems as if we were built for a different world, and at the last moment thrust into this one.

\* \* \*

Objective reason is the common ground of *all* men.

\* \* \*

Men of the world know human nature and the

affairs of the world, as they actually are better than men of religion.

\* \* \*

Man's greatest unhappiness consists in trying to fathom a future life.

\* \* \*

We know not if there is a heaven, hell or an after-life. Yet we are compelled to go through this world with the faculties we have, and make it out for ourselves.

\* \* \*

If you succeed here, it is because your fellow-beings were not looking, or could not prevent it.

\* \* \*

It must be the intention of Nature that the Earth should be composed of confusion, strife, conflict, discontent and dissatisfaction.

\* \* \*

The source of the evil that humanity throws into the world lies largely in man's passion, whether naturally irritable, excited by occasion or agitated by whatever artificial means in his power.

\* \* \*

Everything exists of necessity; even the *appearance* of justice.

\* \* \*

Of the world this is true, that the worthless succeed with greater ease than the worthy.

\* \* \*

Children, as infants, are almost continually crying. Who knows but what the early stages

of existence are quite painful, or that birth itself is so?

\* \* \*

Man, whether he be good or bad, whether he takes a wide or narrow path, whether of the intellectual or physical type, does nothing but serve the purpose of Nature and establish her truths.

\* \* \*

This world suits neither the good nor the bad. The good say it is a bad world, because there is not enough good in it; the bad say it is a bad world, because it does not satisfy their expectations.

\* \* \*

In this life nothing is final, and only the work of genius permanent.

\* \* \*

The closer one gets to the evils of men and the earth, the less horrible, the more natural and the more human they become. This refers to the world's worst evils.

\* \* \*

Humanity is the only standpoint by which *all* men can be judged.

\* \* \*

The world must be as it is through the laws of Nature; for, surely, confusion, discord, strife and conflict are natural to it.

\* \* \*

The common people are concerned only with common affairs; business and the making of a living. Business is a thing that a few men de-

vote their brains and life to, that common men, who live but to work and eat and enjoy themselves, can do as well.

\* \* \*

The realizations of life are far beneath the human soul; that is, human ideals are not gratified by human experience.

\* \* \*

If there is such a thing as moral enjoyment, it comes only after everything else is sated.

\* \* \*

That philosophy which is based upon human life and experience is the most accurate and the most useful.

\* \* \*

The petite passions of men can be best known not by general appearances, but by particular actions.

\* \* \*

This is true, that one's passion will lead one on with unbounded fury, but, after having secured the object of its desire, though sated, it is not satisfied.

\* \* \*

History shows that it has usually been the practical, cool, deliberative races who have conquered; whereas the imaginative, beautiful and many-sided races have failed, and been conquered. The Spartans and Romans are examples of the former; the Athenians and Greeks (as compared to the Romans) are examples of the latter.

\* \* \*



Pain is real, and pleasure hollow; honor, a name; and crookedness, a fact.

\* \* \*

Lawyers and physicians name their calling a profession; if, by that, they mean robbery and general crookedness, then it is a profession.

\* \* \*

Love, like fruit, is preserved best in a cold atmosphere. A warm atmosphere rots it.

\* \* \*

In pursuing an object, the pleasure is not in the object pursued, but in the pursuit.

\* \* \*

The most human standpoint is to judge each man from his *own* standpoint. To judge all things and all types of men from one standpoint is the least human.

\* \* \*

To have great strength in one faculty means to lose it in another.

\* \* \*

The world was either founded on a mistake, or several mistakes were made after it was founded.

\* \* \*

The conditions and circumstances of the world are partly responsible for the presence of evil in the world. The internal cause lies in man's passions.

\* \* \*

The human mind works along the lines of strongest connection, and the original nature in man usually decides what that is.

*Time* is the only true judge of permanent works.

\* \* \*

The strain of genius and insanity is analogous.

\* \* \*

From many defects, irregularities, idiosyncrasies, peculiarities one's best merits often arise.

\* \* \*

Can a man whose mind, by nature, is opposed to religion be blamed for not believing in it?

\* \* \*

Ever notice how an event is judged by that faculty of the mind which is uppermost at *that* time? This is how the same thing is judged differently in different ages.

\* \* \*

If men see they are giving one what he desires, if the latter be worthy, they will immediately desist.

\* \* \*

This is true of whatever place man is in, that he sees the merits of *that* place and the defects of any other. This is frequently illusion, but it enables men to endure existence in miserable circumstances.

\* \* \*

No type of men can resist their own qualities.

\* \* \*

If you hit a sore spot in a man, you will not crush, but aggravate it.

\* \* \*

Give a man something he does not like, get

him accustomed to it, and he will have nothing else.

\* \* \*

Elasticity is a characteristic of youth. And it does not take much observance to see that women are judged according to their elasticity.

\* \* \*

To succeed in this world it is well to be a materialist and a realist, and, it might be added, a pessimist.

\* \* \*

Many original natures are changed by the conditions and circumstances of the world.

\* \* \*

The greatest noise is made about the smallest things, the least about the greatest things, and then at inopportune times.

\* \* \*

Man's constructive abilities is one of his best merits; yet, like most merits, it takes little credit for what it does.

\* \* \*

A want applies to what is present, immediate; a wish to the future.

\* \* \*

Man only believes what he experiences and what he can see and feel, but nothing beyond. If a complaint is made on this last characteristic, man's nature should have been made different.

\* \* \*

Great pain and great pleasure are closely al-

lied; little pain and little pleasure go together.<sup>1</sup>  
You get nothing here without paying dear for it.

\* \* \*

It seems that God chose a bad set of people when He chose the Jews as *His* people. For it is difficult to see why the world's money-grabbers should be His favorite race. And if a people were intended to exist who are more given to personal interest, or are more sly, crafty, malignant, or are better cheats and dead-beats than they, He must have forgot to create them. Probably He wants to show us what good can be made of crooks, thieves and money-suckers; if that is the case, it is not impossible to understand His motive.

\* \* \*

The only way to get anything here is to take it. If you ask for it, you will be given something else about one-tenth its value.

\* \* \*

Few birds would sing if only those sang who sang the best; there is a place for every one, but not the same place for all.

\* \* \*

In this age, qualities and traits of character are made subordinate to systems, rules and institutions. The one changes with each generation; the other is permanent. Crack age.

\* \* \*

The best and the worst names in history begin with the letter *C*. Christ, Cato, Cicero,

<sup>1</sup>The writer needs but to mention three great forces in human life: love, opium, alcohol.

Charlemagne, Cromwell are examples of the first type; Cæsar, Catiline, Caligula, Clodius, Charles II. are examples of the second type. The list is longer, but the examples given show the truth of the statement.

\* \* \*

Men prefer to oppose rather than assist; and would rather hand one a lemon than an orange.

\* \* \*

Some people have the idea that the good and the true are analogous, whereas this is seldom the case; while the bad and the true frequently go together, and the dark and the beautiful are often combined.

\* \* \*

That which supplies the demands of the present age least frequently lives afterward.

\* \* \*

In the case of small minds, the intellect is wrapped up in small and common affairs. It is right that these affairs should be an abyss from which they (the intellects) never emerge.

\* \* \*

The evils of Earth are many, and are derived from the circumstances of the world, disease and man.

\* \* \*

Man in action and man thinking are very different creatures; in practical life, an honest man does not exist.

\* \* \*

To write a good literary work one should have a small income and leisure. The ancients had it,

and in the time of the Renaissance they also had it, but then only men who are fitted have a chance.

\* \* \*

When the intellect is at its highest pitch, the moral sense must either be still higher, or not exist at all. And in the list of the world's genius you will find the majority to have belonged to the latter class.

\* \* \*

The nature in man is, at bottom, responsible for most of his actions. Firstly, man, of necessity, does what his nature prompts him to do. Secondly, if man does things according to his wish, passion and desire directly are responsible for it, but the source of this is his nature.

\* \* \*

The ancients used the fore part of the head, the present age uses the base and sides; degeneration? No?

\* \* \*

When men like or dislike a man, it is not the *man* they like or dislike, but the qualities, traits of character *in* that man.

\* \* \*

Every faculty of the human mind has this distinctive trait. It wishes to have full sway, to the detriment of all other faculties, and it will follow out its purpose with the greatest pertinacity, to the neglect and disregard of the other faculties.

\* \* \*

Since the nature in man is responsible for so

much, and is the source of his actions, the trend of his life, and he cannot well be otherwise than what it dictates, the question comes, How came it there? If man lived in a former state, and in that state, by his life and actions, determined the nature he should have here, it could not be more positive, clearly defined or firmly fixed. Now, since man holds so firmly to the nature he has, and is willing to be responsible for it, it seems he had something to do with the making of it. Since this could only have happened before his present consciousness existed, it could have happened only in an embryo state, or in a state of pre-existence. Pre-existence would, therefore, explain this one thing—why the nature of individual man is as it is, and how it comes to be so powerful—a thing that cannot otherwise be explained.

\* \* \*

Human life and experience embitter men against hope, a future life and religion.

\* \* \*

There is nothing so intolerable as the monotonous grind of a sane mind; whereas a mind that has slipped a cog or two has the pleasures of agitation, activity, excitement, variety and nothing of monotony.

\* \* \*

Perturbation of mind is usually accounted a bad thing, but sometimes it is genius.

\* \* \*

Rockefeller might control the world's oil, but he has no monopoly on the oil of life.



Too strict laws are probably as much the cause of lawbreaking as all the bad tendencies in man put together.

\* \* \*

The only friends that will stand by a man in time of trouble are his pocketbook and his own head.

\* \* \*

When women are men and men are women, what is the human race?

\* \* \*

The way of the wise is sufficient. Others should take notice.

\* \* \*

A candle is made to burn, give light, flicker and burn out; one that does not is no good. Man is like a candle.

\* \* \*

Man in passion, whether of the exalted or depressing kind, is no judge of its strength.

\* \* \*

Present pains and pleasures always seem the greatest.

\* \* \*

People with their democratic spirit forget that when everybody is somebody, nobody is anybody!

## AN ADDRESS TO THE GOOD IN HUMANITY

Man, not Heaven, needs your help.

THOSE who wish well to humanity should assert themselves, for what good is it for the good to exist, and the world not know of it? Your numbers are not so few, but you do not assert yourselves, and by many are not known to exist. Why do you allow evil men to work harder for the cause of evil than you do for the cause of good? Don't allow modesty to keep you back; act, or the evil will anticipate you, for to be most useful one must be active. This is well for you to see and perform, for here lies mankind's reserve power, and mankind can be done no good if it sleeps. You say, there are not on earth things of sufficient interest to you to arouse you. No, but if you mirror your type of character upon the world there will be!

Those of you who live for Heaven, remember it is not Heaven that needs help, but mankind! Personal happiness is selfish. You of modest dispositions, if not for yourself, for humanity assert your character. You philosophers, gentle as impractical, remember that

men do not live in clouds and that your high systems of morality, like the magnet with its bar at too great a distance, attracts but few men. In addressing the masses it is well to say that evil men are your enemies and will deceive and cajole you, and do worse. Comprehend this and fall not, if possible, but if you fall return and you will be welcomed, but fall not too many times. Let them not distort natures and characters, or invert principles and laws on you, for by this they get you into their power and control.

Our intention is not to arouse the evil, but to call forth the good in men; we have failed in our purpose if there be no response. But we cannot help but complain when we see the good, truth and the right so long and so effectively suppressed. When the good are on the aggressive, not only are the attacks of the evil withdrawn from them, but the latter's conceit and arrogance immediately disappear. Although the good will seldom accomplish all they set out to do, they will accomplish much, and much of the evil before practised will disappear as if by magic.

It is selfish to live a moral life and be apart from the world. Do not be selfish. It is not enough to live a moral life yourself; help others to do so. Strive not for personal happiness, but to uplift mankind at the expense of the former. That is universal happiness and is that quality in its highest form. The good that comes to the world when good men have the upper

hand is that the evil in men lessens (it never fails), and what, in the opinion of the author, is the noblest and most enduring benefit of all is the fact that the good cannot come into contact with the evil without the latter absorbing, right through the skin, it seems, some of the qualities of the good (the result is inevitable.) It is true, the good might suffer some contamination from the evil, but that is the virtue of self-sacrifice. The evil benefits by coming into contact with the good, and the good benefits by uplifting the evil. Is there a nobler purpose in man than to uplift mankind?

Those of you who have too much reverence and too little insight are to be pitied, for you often reverence what you do not comprehend. You should not reverence until you know what you reverence. Does not the Bible frequently warn you to beware of false Christs and leaders? Therefore, *comprehend* before you admire and respect. God made the world, but man rules it; the good should, therefore, see their duty. The Great Book says: "Be bold in your goodness"; which means nothing else than to reflect your characters upon the world. You should assert yourself; not for your own good, but for the good of humanity; for when good men have the upper hand the effect is enormous.

The principle set forth by the author lies wholly in the hands of the good. Whether this standard shall be upheld, asserted and established depends solely upon you. You have

asked for this classification. You have asked that these distinctions be made. Now that you have what you have asked for, see that you uphold it, for no other will. If you do so, as sure as the human race continues to inhabit the earth, this principle will be established, for this principle and the best that is in man are inseparably linked.

## CONCLUSION

### THE ARGUMENT

A few words about Froude. Cæsar, at best, benefited the world but indirectly. Bad subjects should not be painted in rosy colors. A test to the world. The writer has not been harsh. The author's hope of an after life in this world and the world to come.

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It is amusing to note how the worshipers of Cæsar depreciate the opponents of Cæsar. Cicero, at best, was an "upstart"; Cato a "fool," and, compared to Don Quixote, Pompey a "common man" and only accidentally great, etc. But do the worshipers of Cæsar realize that they depreciate their hero in belittling his opponents? If his adversaries were such extremely little men as they try to have us believe, did it not take but a trifle more than a very little man to get the best of them? But, fortunately, Cato, Cicero, Pompey and Brutus "are still there," and they are going to *stay* there.

*No valid defense of Julius Cæsar has ever been made by his worshipers.* Of the four main

writers who have tried to defend his career, Napoleon III and De Quincey do not become deeply involved in it, because they do not say enough, and Mommsen, in his statements, has done his hero more harm than good, as this work has shown. These works, especially the two former, are filled with many windy passages that make one dizzy to read (1). It was reserved, however, for Antony Froude to make the greatest mess of it. A few examples from the latter's joke-book will make this statement valid. In several places in the work when Froude gets in a tight place he uses a strange method of getting around it. This method will be known in this work as "Froude's Peculiar Defense." An example follows. Froude first tries to deny that Curio was in money straits and was bought up by Cæsar, by saying<sup>1</sup> that "*scandal* said that young Cicero was in money difficulties, and that Cæsar had paid his debts for him." It might be interesting to the reader to know what Froude calls scandal.

Following is Suetonius ("J. Cæsar," XXIX): "Cæsar, by means of an immense bribe, engaged in his defense Æmilius Paulus, the other consul, and Caius Curio, the most violent of the tribunes."

Appian (B. II, chap. v, s. 25): "Cæsar was

(1) Napoleon III. defended Cæsar because he wished to justify the wicked career of his uncle (Napoleon Bonaparte), and the writer has already shown how nicely the two can be compared.

<sup>1</sup>Froude—"Cæsar," p. 376.



not able to influence Claudius with money, but he bought the neutrality of Paulus for 1,500 talents, and the assistance of Curio with a still larger sum, because he knew that the latter was heavily burdened with debt."

Plutarch ("Cæsar," XXIX): "He paid off the vast debts of Curio, the tribune."

Dio Cassius (B. XL, chap. 60): Dio says that Cæsar decided on reconciliation with Curio, and continues: "By buoying him up with many hopes, and releasing him from all his debts, which, on account of his great expenditures, were enormous, Cæsar attached him to himself."

Mommsen ("History of Rome," page 425) says Curio's debts were about £600,000, and proceeds: "He [Curio] had previously offered himself to be bought by Cæsar, and had been rejected; the talent which he thenceforth displayed in his attacks on Cæsar induced the latter subsequently to buy him up—the price was high, but the commodity was worth the money."

We could quote other historians, but will finish with a passage from Middleton: "He [Cæsar] is said to have given Paulus about £300,000, and to Curio much more. The first wanted to defray the charges of those splendid buildings which he had undertaken to raise at his own cost. The second, to clear himself from the load of his debts, which amounted to about half a million, for he had wasted his great fortunes so effectually in a few years that he had no other

revenue left, as Pliny says, but in the hopes of a civil war. *These facts are mentioned by all the Roman writers.*"

History, dear reader, as you see, Froude, when it does not redound to Cæsar's credit, calls "scandal." We will allow Froude to proceed, and note how he gets out of it: "It was probably a lie invented by political malignity [and *then*, after trying to deny it, he admits its possibility]; but if Curio was purchasable, *Cæsar* would not have hesitated to buy him"!

Another example of "Froude's Peculiar Defense" is his attempted defense of Cæsar's conduct with women. After talking some nonsense about Cæsar's distaste of gluttony and the "savage amusements of male Romans,"<sup>1</sup> he tries to make out that this darling was better fitted to the "society of cultivated ladies than that of men." Froude found it impossible to deny the charges of Cæsar's connection with women, and used this method in trying to get out of it. But let him proceed (p. 533): "The elder Curio said: 'Omnium mulierum vir et omnium virorum mulier!' He had mistresses in every country which he visited, and he had liaisons with half the ladies in Rome. That Cæsar's morality was altogether superior to that of the average of his contemporaries is, in a high degree, improbable. He was a man of the world, peculiarly attracted to women, and likely to have been attracted by them."

<sup>1</sup>Page 535.

Let him proceed some more (p. 535): "Two intrigues, it may be said, are beyond dispute. His connection with the mother of Brutus was notorious. Cleopatra, in spite of Oppius, was living with him in his house at the time of his murder." So there, again, dear reader, you see how Froude first tries to deny a thing, and then, finding this impossible, is compelled to admit it.

We will now pass over Froude's joke (p. 549) about Cæsar's "hatred of injustice" and his "tenderness," and will point out one or two "sick" spots in the work.

"In a passage from a letter to Atticus," says Trollope,<sup>1</sup> "Froude says that 'Cæsar was mortal' (Froude, p. 365). So much is an intended translation. Then Mr. Froude tells us how Cicero had 'hailed Cæsar's eventual murder with rapture'; and goes on to say: 'We read the words with sorrow and yet with pity.' But Cicero had never dreamed of Cæsar's murder. The words of the passage are as follows: 'Hunc primum mortalem esse, deinde etiam multis modis extingui posse cogitabam.' 'I bethought myself, in the first place, that this man was mortal and then that there were a hundred ways in which he might be put on one side.' All the latter authorities have, I believe, supposed the 'hunc,' or 'this man,' to be Pompey."

Further down: "But whether Cæsar or Pom-

<sup>1</sup>Trollope—"Life of Cicero." Introduction, pp. 10 and 11.

pey, there is nothing in it to do with murder. It is a question—Cicero is saying to his friend—of the stability of the Republic. When a matter so great is considered, how is a man to trouble himself as to an individual who may die any day, or cease, from any accident, to be of weight?

“Cicero was speaking of the effect of this or that step on his own part. ‘Am I,’ he says, ‘for the sake of Pompey, to bring down hordes of barbarians on my own country, sacrificing the Republic for the sake of a friend who is here to-day and may be gone to-morrow?’ Or for the sake of an enemy, if the reader thinks that the ‘hunc’ refers to Cæsar, the argument is the same: ‘Am I to consider an individual when the Republic is at stake?’ ”

Following is the passage in question from Froude (p. 404): “ ‘Cæsar, I reflected, was, in the first place, but mortal; and then there were many ways in which he might be got rid of.’ ”

“Cæsar was but mortal! The rapture with which Cicero hailed Cæsar’s eventual murder explains too clearly the direction in which his thoughts were already running. If the life of Cæsar alone stood between his country and the resurrection of the constitution, Cicero might well think, as others have done, that it was better that one man should die rather than the whole nation perish. We read the words with sorrow, and yet with pity. That Cicero, after his past flatteries of Cæsar, after the praises he was yet to heap upon him, should yet have

looked on his assassination as a thing to be desired, throws a saddening light upon his inner nature. But the age was sick with a moral plague, and neither strong nor weak, wise nor unwise, bore any antidote against infection."

Trollope makes another correction of Froude's Latin when the latter claims Cicero wrote: "When that he [Cæsar] should be alive is disgraceful to us." Trollope gives the Latin: "*Cum vivere ipsum turpe sit nobis*," and points out that Froude had blundered by applying the word "*ipsum*" to Cæsar. Whereas the true sense is: "When the very fact of living [in such a state of things] is disgraceful to us!" So here, again, if there is anything "sick" in this matter, it lies not in Cicero, but in Froude's Latin and imagination.

Hadley, in his "Introduction to Roman Law,"<sup>1</sup> says that "when the Romans, under the lead of Cæsar, had become masters of Gaul, the old Celtic language of the country soon disappeared, and with it the old customs, laws and institutions of the people. The language, laws and institutions of the Romans took their place. In the course of a few generations Gaul was thoroughly Romanized." This probably was a good thing, but Cæsar did not intend to bring about this result. His purposes were military, not civil, for it was military glory and the power of the Dictator that he sought. His intentions were not of a remote character that

<sup>1</sup>Page 27.

would be of lasting benefit to the human race; they were of an immediate nature, which could be and were fulfilled within his own lifetime. Cæsar benefited the world at best but indirectly, and if the world received only the good that was derived from indirect sources, we would most assuredly have very little good in the world. And when we deduct the intensely bad example this character has given the world, from those instances, we find that he owes the world a debt that only centuries in Hades could pay.

Not all writers are agreed upon the intentions Cæsar had in writing his Commentaries, but Mommsen seemed to have expressed the opinion of the great historians when he says that the Commentaries are valuable for the geography, camp-life and army system. That much will be admitted, for the Commentaries are probably accurate geographically, or Strabo and others would not have followed them; but politically they cannot be accepted as accurate. Cæsar's Commentaries are but an arm of his life, and were written not with a literary, but with a political purpose. That is, to explain to the Roman world his nefarious purposes.

People in general admire "Paradise Lost" not so much for the moral it teaches, but for the portrayal of the character of Lucifer. They claim that he is a very attractive personage. Milton certainly did not intend that it should be so, and there is a second, and probably better, reason why Lucifer is admired. It is a



characteristic of the inhabitants of this world to search out and admire the bad, rather than the good. The latter is often rejected, although it be the prominent part of a work; whereas the former, set in however black colors and tucked away where it can be reached only after much twisting, when it is *distorted from the purpose the author intended it to serve*, then admired, and finally embraced. This is the case with Milton's "Paradise Lost," Dante's "Divine Comedy" and the greatest works that have been extended to humanity. There are in this work no Lucifers that can be construed into attractive personages, nothing brilliant about evil men. If the reader feels this strongly, then he knows the author has succeeded.

In describing Heaven and certain things on earth, poetry certainly can do it best, but instead of poetry for describing hell and its inhabitants, if stiff, hard, harsh (due to the subject) prose were used, they (those works) would come a step nearer their intended success. Bad subjects should not be painted in rosy colors.

It is not too much to say that this work tests the world and tests it as it has, probably, not been tested before. If it rejects the work, vomits it forth, then it is sufficient proof that the world is, indeed, in a miserable condition. If it accepts it, then it shows that there is a fairly good amount of honor and righteousness in the world. If this work, we repeat, is a failure, it is due not to any weakness of our cause nor in the way it is set forth, but in the attitude



of those to whom it is addressed. Thence, if the work perishes, the standard of mankind is lower than the author suspected, then the depravity of the human race is more universal than he expected to find it. But he cannot believe this is true, and when he reflects that the Bible has been condemned, attacked and assailed on all sides, and yet stands firm through it all, he believes that his work, which condemns that type of men most detrimental to the human race, cannot be thrown aside as useless! This work is put in a clear, forcible manner, so that it cannot be misconstrued or misunderstood. It sets forth its views in a way that is far from obscurity; its mission is to protect and uplift the human race, and the author lays it to the consciences of men whether it shall thrive; reminding them, however, that if they denounce it they condemn themselves in doing so.

One might say that the author is *assertive*. Probably so, but it is not ourself that we assert, but the higher order of mankind which, when the class of men we condemn have the upper hand, are not known by the world to exist, for they are frequently suppressed.

It is not our intention in this work to arouse the evil; if we cannot call forth the good, we prefer that the work should die; but we wish to make it clear, man cannot do this without condemning himself! Our protection is that we defend mankind. We defend mankind more than we condemn Cæsar, and in doing the for-

mer are compelled to do the latter. Aside from our hope of perpetuity, we hope that this work has satisfied that demand made by the better part of mankind, which is expressed best by Channing.<sup>1</sup> "Nations," this writer says, "have seemed to court aggression and bondage by their stupid, insane admiration of successful tyrants. The wrongs from which men have suffered most in mind and body are yet unpunished." Then, speaking of the reproaches put upon these men, he says: "*These reproaches are as little more than sounds, and unmeaning commonplaces. They are repeated for form's sake. When we read or hear them we feel that they want depth and strength.*"

The author repeats, he hopes he has satisfied this demand, aside from being concise and embracing. However, if the author has succeeded in this respect, his estimation of Cæsar has not been a harsh one; it has been a truthful one. If the two coincide, it is not the fault of the one who points it out, but the one who is the author of it. Parts of this work may have necessarily been hard, but the morals and philosophy contained in it have served to soften a necessarily hard work. And if side topics have been brought in, it was because the writer wished to give one or two good settings to an apparently bad piece of jewelry.

The writer hopes that the world will absorb the weight of his words, and although it is good advice not to trust to a man's honor who has

<sup>1</sup>Channing, in his "Character of Napoleon Bonaparte."

none, yet he does not wish to be hasty in passing probably a too harsh judgment upon the world. He has compared, pointed out and introduced, probably to some, the traits and characteristics of two widely different men.<sup>1</sup> He wishes to direct the trend of men toward the one, and away from the other; if the first is difficult and seemingly impossible, frail beings of the human race, *do see* the other, but be careful to avoid him.

This work, on the whole, will probably take a long time to digest, but when it has done so it will do the service that all food of its nature does.

What care I<sup>2</sup> to discontinue to live at the end of this life, to live but this short existence! A future existence in a grander, higher world I must have, to be content. And you, dear fellow-beings, must direct your lives no other way. Neither do I care to live but the life granted one on this earth. What I desire is to continue to live on this earth and teach the poor, but beloved, inhabitants of the world, after I and all of my time are gone.

It is our desire that our work should be read

<sup>1</sup>The writer here refers to Christ and Cæsar. In Cæsar's own time Cato and Cæsar are meant. It might be said that it would have been better had the writer used Christ in comparison to Cæsar throughout the work. Surely, Cato was not a perfect man, but he was a worthy substitute, and it is easier for the people to comprehend the traits of the latter two men, who lived under the same circumstances and conditions.

<sup>2</sup>The first time the author speaks of himself in the first person. The first is after Life; the second, Fame.

by all good Christians and moral men throughout the world and in all ages, and that ere the Day of Judgment the perhaps terrible, but no less great, truth we have conveyed to mankind will be recognized and acknowledged. The principle brought out in this work should be spread over the earth, so that men may see the *two divisions into which the first men of the world are divided*; the benefit of the one to mankind, and the depressing influence upon humanity of the other. A lesson the world is in need of, and which some of its inhabitants have called for.

FINIS.

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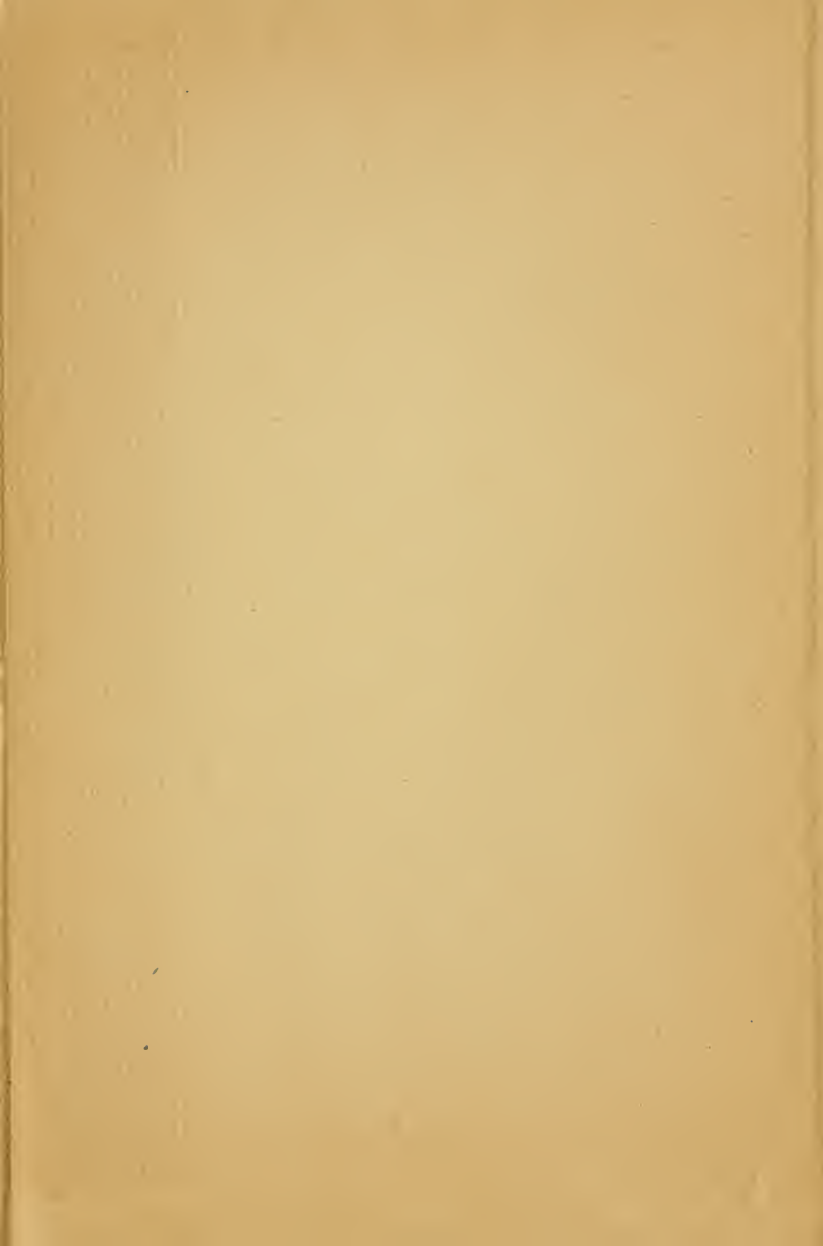
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